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HISTORY OF THE PRINTED EDITIONS OF THE OLD TESTAMENT, TOGETHER WITH A DESCRIPTION OF THE RABBINIC AND POLYGLOT BIBLES.

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The following pages are intended to give a complete history of the printed text of the Old Testament. The works of Le Long-Masch,¹ and of Wolf,² contain a great deal of matter, good enough as far as it goes; recent writers as Keil³ dispose of it in a few lines; thus the latter speaks of the principal editions of the Old Testament on five and one-half pages, including the notes, or after deducting the notes, in fifty-seven lines including the additions made by the English translator. My aim is to give not only a complete history of the editions of the Old Testament, but what seems to be more important, a genealogy of the different editions, thus enabling the student to trace back the origin of the one or the other edition.

The first complete Hebrew Bible was given to the public in the year 1488, or twenty-eight years before the first Greek New Testament was published by Erasmus. It is true, that the first Greek New Testament, found in the fifth volume of the Complutensian Polyglot was completed at press in 1514, but this stupendous work was not given to the public until the year 1520. Prior and subsequent to the publication of the first Hebrew Bible, parts of the Old Testament were published, but the text was far from being complete. They were printed from manuscripts as far as they could be obtained, and these were comparatively modern, none of them, including those extant now, can compare with the Sinaitic or Vatican Greek manuscripts.

The Hebrew text as we have it now proceeded from the Massoretes or those scholars who, after the completion of the Talmud, betook themselves to fix the text, whence it is called the "Massoretic." To the labors of these men are due the accents, vowels, ornamentations, etc. of the present text, and at a very early time we already find two schools, the Babylonian and Palestinian, respectively represented by Ben Asher and Ben Naphtali, in which differences existed as to certain readings of the text. These differences or variations are now correctly given in the edition of the Hebrew text by Baer and Delitzsch. Other helps in that direction are the *Dikduke ha-Teumim* of Aaron ben Asher, edited by Baer and

¹ *Bibliotheca Sacra*, Halle, 1778-1790.

² *Bibliotheca Hebraea*, Hamburg, 1715-1733.

³ *Manual of Historico-Critical Introduction to the Canonical Scriptures of the Old Testament*. 2 vols. Edinburgh, 1870.

Strack (Leipsic, 1879), and the book *Oclah we-Oclah*, a Massoretic work quoted already towards the end of the 12th century, published by Frensdorf (Hanover, 1864) and described in my article s. v. *Oclah* in McClintock and Strong's Cyclop.

The text as it stands now is a relatively correct one, differing greatly from that which the Alexandrian translators had before them. Some critics attach therefore greater importance to the Alexandrian version than to the Massoretic text. Others have undertaken to correct the Hebrew text by means of ancient versions, especially the Septuagint. Whether or not criticism will ever succeed in restoring the text as it was in the pre-Massoretic times, is a question which can not now be decided, but it is certain that criticism has brought about a better judgment as to the merits or demerits of the Massoretic text, than it was two centuries ago, and even the most conservative theologian must make allowance to textual criticism. In the year 1678, a law was enacted that no person should be licensed to preach the gospel unless he publicly declared that he believed in the integrity of the Hebrew text, and in the divinity of the vowel-points and accents ("codicem Hebr. Vet. Test. tum quoad consonas tum quoad vocalia sive puncta ipsa sive punctorum saltem potestatem θεόπνευστον esse," *Formula Consensus*, Art. IV. can. ii.); but no one will subscribe to such a law to-day in Switzerland or in other parts of the continent. Textual criticism, therefore, need not be feared. It tends as far as possible to bring before us the oracles of God in their original state. "True criticism never disregards the letter, but reverently and tenderly handles every letter and syllable of the Word of God, striving to purify it from all dross, brushing away the dust of tradition and guarding it from the ignorant and profane. But it is with no superstitious dread of magical virtues or vices in it, or anxious fears lest it should dissolve in the hands, but with an assured trust that it is the tabernacle of God, through whose eternal courts there is an approach to the Lord Jesus himself.... Such criticism has accomplished great things for the New Testament text. It will do even more for the Old Testament so soon as the old superstitious reverence for Massoretic tradition and servitude to the Jews has been laid aside by Christian scholars," (Briggs, *Biblical Study*, New York, 1883, p. 162).

After the invention of the art of printing, many were desirous to publish correct editions of the Holy Scriptures, although the first entire Hebrew Bible was not published until the year 1488, after all the parts had been previously published.

The first part was

The Psalter

With the commentary of Kimchi (†ab. 1240), in quarto, or small folio, in the year 237 i. e. A. D. 1477, *sine loco*.

This very rare edition is printed on 149 folios, each page containing 40 lines but without division of verses, minuscular and majuscular letters. Only the first four psalms have vowel-points, and these but clumsily expressed. Each verse is

accompanied by Kimchi's commentary. The pages and psalms are not numbered. The *Soph Pasuk* (i. e. ;) is often omitted especially when two verses stand by each other. For the word יהוה often an empty space is left, sometimes it is omitted; in this space we often find an inverted *He* ל, or an inverted *Waw* ו in the word יהוה; often the word is expressed by a sign of abbreviation E, which generally occurs in the commentary. In Ps. 119:1 we find יהיה i. e. a *Yodh* for a *Waw*. Some letters ו, ב, כ and ד, ר, ך and ם, ן and ף, ג and ן, עי and ש can hardly be distinguished from each other. The *matres lectiones* are put at pleasure and according to rabbinic mode, i. e. *Yodh mobile* is expressed by two *Yodhs*; *Tsere*, *Seghol*, *Dagesh-forte*, *Shewa* by a *Yodh*, etc.; *Kibbuts*, *Kamets* and *Kamets-ha-tuph* by ם or ן. The word יהוה stands often for ארני. It is divided into five books. Thus at the end of Psalm 41 we read נשלם ספר ראשון תהלה לאל עליון : ואתחיל ספר שני i. e. "end of the first book; praise to the highest God; beginning of the second book." After Ps. 72:17 the papal corrector erased nineteen lines of the commentary. At the end of the latter psalm is printed: "completed is the second book; I will commence the third book." At the end of Ps. 89 is printed: "the third book is completed, I will give praise to my creator and maker; this is the fourth book." At the end of Ps. 106 we read: "completed is the fourth book, and I will commence the fifth book." At the end of the volume two epigraphs are printed, one in rhyme, the other in prose, from which we learn:

1. That this edition was the first, which left the newly established printing establishment;
2. That only 300 copies were printed, one better than the other (מהדרים) (מן המהדרים);
3. That the printer's name was Joseph Venria, and that he probably was a German, which is indicated by the word מייסטר i. e. *meister*, unless it stands for the Italian *maestro*;
4. That he was assisted by Chajin Mordechai and Hiskias Montro;
5. That it was finished on the 20th day of Elul (September) in the year 237 (i. e. A. D. 1477). The place where it was printed is not given, but it was probably at Bologna.

The text itself is far from being correct, yet there are some readings which agree with those found in the critical edition of the Psalter, published by Baer & Delitzsch (Leipzig, 1880):

7: 5	שולמי	27: 5	יסתרני
8: 3	ויונקים	44:23	הרגנו
9:12	הגידו	71:20	תעלני
10: 7	ותון	90:16	פסלך
17: 5	אשורי	144: 6	ברק
17:11	אשורנו		

2. *The Pentateuch*

With the Chaldee of Onkelos and the commentary of Rashi (+ 1105), folio; Bologna, 242, i. e. A. D. 1482. This copy is printed on 248 parchment leaves. Above and below the Hebrew, Rashi's commentary is given, whilst the Chaldee is printed on the side of the Hebrew. The type is executed in a simple manner; there are no majuscular nor minuscular letters. The sections are not indicated as in our present Hebrew Bibles by פפפ, but the word is printed פרשה. It was printed by Joseph Chajim of Strassburg, at the expense of Joseph ben Abraham Caravitta. *Mem finale* and *Samech* look very much alike. The text is very correct, and when compared with Van der Hooght's, the latter seems to be a reprint of this Pentateuch.

The harmony of this Pentateuch with that found in Van der Hooght's edition, is of the utmost importance for the printed text. In the first place, it corroborates the fact, that prior to the year 1520 the beginning had already been made for printing the Hebrew text according to recent MSS. and Massorah; in the second place, we must admit, that all variations which are found in the Pentateuch, printed at Soncino in 1488, and which is a reprint of our Pentateuch, are nothing but a negligence of printer and corrector, in so far as these variations are not supported by the Massorah, and hence cannot be regarded as a testimony against the Massoretic text. In the third place, we see that all MSS. and editions which were prepared by Jews, are of the utmost correctness, and that the variations are nothing but an oversight of either the copyist or printer.

At the end there is a Hebrew epigraph, which reads thus in English: "I, Joseph Chajim, son of R. Aaron (of blessed memory) Strassburg, a Frenchman, have regarded this commendable undertaking, to print the Pentateuch with the Chaldee and Rashi's commentary in one volume, as a God-pleasing work, and was especially careful to give Rashi's exposition in its original completeness, in such a manner, that whilst before, the student had a good deal of trouble, he may now be assured to have before him instead of the former dark words, caused by many mistakes of the copyist, pure and sweet ones. Besides, I have encouraged those, who undertook this work, and who were yet undecided whether to carry it out or not, because it was a divine work. In order to carry out this commendable work, viz., the printing of the Pentateuch with the Chaldee and Rashi in one volume in the most correct and desirable manner, God inclined the heart of the noble, intelligent and learned Mr. Joseph Caravitta to undertake the publication of the whole work, who also procured all necessary materials, engaged able type-founders, skillful compositors and experienced correctors for the sake of having a Pentateuch correct concerning the *plene* and *defective*, *read* and *not written*, *written* and *not read*, *vowels* and *accents*, and the Chaldee put where it belongs, and Rashi's commentary above and below.

He also appointed a man skilled in typography, the square letters and the Hebrew language, the peerless and famous master Abraham Chajim, of Pesaro, and thus the work was completed on Friday, the fifth day of the first Adar, in the year of the world 5222, at Bologna. Every purchaser of these books will be praised, the reader of the same will see many days and much seed, fulfill the will of God and bring life and peace over Israel. Amen."

In many instances the readings of the Book of Genesis agree with those found in the critical edition of Baer & Delitzsch (Leipzig, 1869).

3. *Ruth, Ecclesiastes, Song of Solomon, Lamentations, and Esther*

with Rashi's commentary on the first four, and Aben Ezra's on the last book, fol. sine anno et loco (but probably Bologna, 1482).

This edition has the same types as that of the Pentateuch of 1482, and is printed on 27 leaves of parchment. But the print differs from that of the Pentateuch, in that the sheets are numbered; here and there letters are omitted, and sometimes smaller types are used for larger ones. Over the text, the title of the book is printed on each page; above and below the text, the commentary is given; **אלהים** is printed **אלרים**, **יהוה** is printed **יהיה**. De Rossi in his *De ignotis nonnullis antiquissimis Hebr. textus editionibus* (Erlangae, 1782), noted some variations, which he found in his copy. Thus the *Keri* is expressed in the text in Ruth 2:1; 3:3, 5, 14, 17; Lamentations 5:1, 3, 5, 7, etc. The word **ליני** is written Ruth 3:13 with a *minuscular lamed*, and Lamentations 5:5 the reading is **צוארינו** against **צוארנו** of Van der Hooght.

4. *The Earlier and Later Prophets*

i. e. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the twelve Minor Prophets, with Kimchi's commentary, fol., 2 vols. Soncino, 1485-1486.

Each book is here printed separate, none has a title, but the first page is not printed. On the first page of the last folio of the first volume, the following epigraph is printed, which runs thus in English. The compositor says: "There is at Soncino an accurate and nice Bible-printing establishment. In order that the four earlier prophets, viz., Joshua, Judges, Samuel and Kings, which must be regarded as a Deuteronomy, because herein is contained a true narrative, given by these prophets concerning the state of our nation since their times, as well as a guide for the explanation of the great part of tradition, since they are those who received the oral law from Moses and the elders; and through them it was transmitted from prophet to prophet down to Ezra and the men of the Great Synagogue, might be added to the Pentateuch, especially for the benefit of pupils, that they may know them after having studied the law of Moses—we deemed it well to print them together with the commentary of the most celebrated and greatest linguist and interpreter, R. Kimchi. And whereas only one witness is required

for that which is hidden, especially when the good condition of a book is otherwise known, we will only proffer one witness as to the correct print. And we hereby assure all those who have no time to examine this edition as to its intrinsic merits, that it has been corrected by experienced scholars, and that no mistake, be it small or great, has been made, which might change either the sense or the words. What one, who examines it, may find, is the interchange of some letters like ה and ח, ב and כ etc.; because the corrector looks more at the sense and whole words, than at single letters, the figures of which look so much alike, and thus he may have overlooked them. In the same manner, sometimes a letter may have been omitted in a word, but these cases are but few, because we have exhibited the utmost care, in order that this volume should be as complete as possible. That in the holy name, viz., in יהוה instead of the first ה אה, and in אלהים, for אה has been placed, was done for the greater honor of the divine name, and because in case sometimes letters in this name should be transposed or lost, it would matter nothing.

And yet, we have no doubt, that no manuscript, written with a pen, can be compared with our book, as far as correctness is concerned. And even if we had many of the most correct and finest MSS., and students should have studied them for years, even these would not be free from smaller or greater mistakes. For truly an edition, without any mistakes is a wonder. The completion of this work was done in the year of the world 5246 [i. e. A. D. 1468] on the 6th of Marheshvan, here at Soncino, Lombardy, which city is under the rule of the powerful duke of Milan, whom God may preserve. Blessed be he that giveth power to the faint, and to them that have no might, he increaseth strength. His name be exalted above all praise and glory !”

The whole comprises 459 leaves. The first word in Joshua, Judges and Samuel (ויהי) is printed in large letters; in the greater and Minor Prophets, the first word is wanting, but a large space is left. Neither pages nor folios, chapters or verses are numbered; above the text, the name of the book is printed. Each page is divided into two columns, the commentary stands below the text. The text has no minuscular nor majuscular letters, and is without vowels and accents. A great many abbreviations are found in the text, especially at the end of a line, when the space was not wide enough for two consonants. Prof. Tychsen has compared and examined a copy, the results he published in Eichhorn’s *Repertorium*, VIII., p. 5129; but the collection of variations seems not to be complete, since from De Rossi’s *Variae Lectiones*, the number can be increased. In some instances the readings agree with the Septuagint. In Joshua we find in ch. 21, vs. 36, 37, not extant in our present editions, although they are found with some variations in the Septuagint. A comparison of the readings found in Isaiah and the Minor Prophets with the edition of these books by Baer & Delitzsch and the *Babylonian Codex* edited by H. Strack, shows that some are very valuable.

Com. Isa. 3:23	והגליונים	Isa. 63:11	רעי
19:13	התעו	64:10	מחמדנו
24: 2	נשא	Hos. 13: 2	כתבונם
36: 2	רב-שקה	Mic. 2: 2	איש
38:14	אדני	6:13	חטאתך
44:24	מי אתי	Zech. 6:10	ומאת טוביה
42: 2	ולא	9:15	והמו
59: 6	מעשי		

5. *The Five Megilloth and the Psalms*

i. e. Canticles, Ruth, Lamentations, Ecclesiastes and Esther, with the Machsor (or ritual) of the Italian Jews. Soncino and Casali, 1486, 4to.

6. *Ruth, Canticles, Lamentations and Ecclesiastes*

With the Machsor, *ibid.* De Rossi, *De ignotis nonnullis*, etc., has noted as variations :

Cant. 4:26	לגני	Ruth 3: 9	כנפיך
5: 4	עלי	Eccles. 2:16	בירושלם
8: 3	לראשי	2: 7	שהיה
Ruth 1: 2	בשרי	8:10	וישתבחו
1: 9	שתיהן		

7. *Hagiographa*

Viz., the *Psalms* with Kimchi's commentary; *Proverbs* with Immanuel's (+ 1330) commentary; *Job* with that of Gersonides (+ 1345); *Canticles*, *Ecclesiastes*, *Lamentations*, *Ruth*, *Esther*, *Daniel*, *Ezra* and *Chronicles* with Rashi's commentary, Naples, 1487, 4to.

Each book seems to have been printed and published separately. In a post-script at the end of the Book of Psalms, the corrector, Jacob Baruch ben R. Judah Lando, a German, excuses himself for the mistakes which have crept in, but promises to do better in the other books, which were to follow the Book of Psalms. The text is printed with square letters and points, but without vowels; the commentaries are printed with rabbinic letters. Before the Psalms, and before Job and Canticles, the first word is always printed with large letters and all kinds of wood-cuts. The Psalms occupy 114, Proverbs 104, Job 48, Canticles 8, Ecclesiastes 10, Lamentations 4, Ruth 3, Esther 5, Daniel 13, Ezra 19, and Chronicles 38 folios. Various readings may be gathered from De Rossi's *Variae Lectiones*.

Thus all parts of the Bible were printed, before a complete and uniform edition of the whole was issued from the press, viz.,

8. *The Soncinian Bible.*

This first and complete Hebrew Bible, with vowel-points and accents, was published at Soncino, in folio, in the year 248 [i. e. A. D. 1488]. This Bible is very rare, and only nine copies are known to be extant, viz., one at Exeter College, Oxford, two at Rome, two at Florence, two at Parma, one at Vienna, and one in the Baden-Durlach library. It has no title, but at the end of the Pentateuch, we find a postscript which seems to have been added after the completion of the 24 books, where it is said "that Joshua Solomon, son of Israel Nathan, had the 24 books finished through the printer Abraham ben Chajim of Bologna, in Soncino in the year 248 [A. D. 1488] on the 11th day of Iyar (i. e. in May).

The Pentateuch is followed by the five Megilloth, in the same order as they stand in Van der Hooght's edition; Nehemiah and Ezra form one book, Samuel, Kings and Chronicles are not divided into two books each, nor the Psalms into five books. The first word of Genesis is printed in large letters, in small letters the first word of Exodus, Leviticus, Numbers, five Megilloth, Joshua, Jeremiah, Ezekiel, Hosea, Psalms, Proverbs, Jonah, Isaiah, Ezra and Chronicles. Each page has two columns. The text has no Massoretic signs, no majuscular nor minuscular letters. The empty space at the end of the lines is filled up with the first letter of the following word, sometimes with other letters. According to Bruns,¹ the text is full of blunders (*crassissimis abundat vitiis*), and Kennicott² asserts that it contains more than 12,000 variations ("quae una editio ab exemplaribus hodiernis discrepat in locis plus quam 12,000"). How careless the printing was executed may be seen from the fact, that the 16th verse of the 74th psalm was interpolated after the 12th verse of the 89th psalm. The Keris are often incorporated into the text.

Another edition of the entire Bible, has neither date nor place, in folio. De Rossi conjectures that it had appeared also at Soncino. The volume consists of 431 leaves, and the text is divided into two columns. The text is said to be very correct.

The third complete edition is

Gerson's Edition

Published at Brescia, in small quarto, in 1494. This edition is remarkable as being the one from which Luther's German translation was made. According to the fashion of that time, it has no title, but at the end of the book is a Hebrew postscript, in which Gerson introduces himself as a copyist and printer. He then goes on, and speaks of the sad condition of his brethren in exile, of their poverty, which prevents them from buying large-sized books, especially with reference to

¹ Kennicott's *Dissertatio Generalis* ed. Bruns, Brunsvici, 1783, p. 444.

² See the ten annual accounts of the collation of the Hebrew Manuscripts, account X, year 1769, p. 147.

the Bible edition of 1488, and goes on to speak of the reason for publishing his smaller edition. Having stated this and other reasons he then says: "wherefore, have I, Gerson, the son of Moses, called in German Menzeln, girded my loins like a strong man, and perused my knowledge in the work of God and His word, the light of mine eyes. I will now undertake and print the book of twenty and four in small size, that it may be with every one day and night, and that he may not be without it four ells, and that it may be about him when he lieth down and rises up, like the phylacteries, without it he shall not pass the night." Having then spoken of the use of a diligent reading in the law, he continues, "and thus this incomparable work was completed—the universe is filled with the glory of the Highest—in the year 254 at Brescia, which belongs to the dominion of Venice, whose glory God may confirm and exalt," etc. etc.

The whole consists of five parts. The first contains the Pentateuch. The first words of the same as well as those of the five Megilloth are omitted in the print, but have been added in some copies with red color. The single books of the Pentateuch are not marked by their names, but over each column the name of the parashioth (i. e. weekly sections) is given, which agree with the present division. At the end of Genesis, Exodus, Leviticus, the word **חזק** i. e. "be strong" is printed; at the end of Numbers, besides the words **חזק ונתחזק** (i. e. "be strong and let us strengthen ourselves,") which are also repeated at the end of Deuteronomy, the number of verses of that book (i. e. of Numbers) is also given as 1288 (**סך פסוקי דספרא ארפח**).

The second part contains the five Megilloth; at the end of Lamentations, verse 21 of the 5th chapter, is printed

השיבנו יהוד אליך ונשוב חרש ימינו כקדם

The third part contains the earlier prophets (Joshua–Kings), the fourth the later prophets (Isaiah–Malachi), and the fifth the Hagiographa. Each page of the Psalms contains two columns, and a number of Psalms is given in Hebrew letters. Psalms 90 and 91 being counted as one, the last Psalm is numbered **קמט** i. e. 149. At the end of Daniel we find the following: "Daniel has 357 verses and 7 sections. The middle words of the books are **הרגשו ושבתו** (Dan. 6:12). Ezra and Nehemiah form one book. The Keri is not given in the margin, but generally in the text. The unusual letters are not distinguished. In Num. 10:35 the *inverted Nun* is found; Isa. 9:6 and Neh. 2:13 have extraordinary letters. The name of God is printed **יהוד** and **אלדים**; the word **ישהקו** in Genesis 33:4 we find with the *puncta extraordinaria*. Josh. 21:36, 37 which is omitted in many editions, is found here. The printing is in small letters and difficult to read; *daleth* and *resh* can hardly be distinguished from each other. *Opitz* in the preface to his Hebrew Bible, regards this edition as very accurate, but Benjamin W. D. Schulze, who has more carefully examined the copy, which Luther perused

for his translation, and which is preserved at the Royal Library at Berlin, thinks not so very highly of this edition,¹ which has many various readings. As it cannot historically be proved that for the edition of this Bible, MSS. have been used, and since on the contrary in its *lectionibus singularibus* it agrees with the edition of Soncino, 1488, it is very probable that it was reprinted from the Soncinian edition.

These are the editions of the entire Old Testament, which belong to the fifteenth century. The editions, which were published in the following centuries, are mainly taken from one of the three main sources, the *Complutensian Bible*, the *Soncinian* text of 1488 and *Bomberg's*, 1525. There is, however, a fourth class, which contain a mixed text, composed of many old editions.

I. THE FIRST MAIN RECENSION.

A. The Complutensian Text, or

Biblio Sacra Polyglotta, complectentia Vetus Testamentum, Hebraico, Chaldaico, Graeco et Latino idiomate, Novum Testamentum Graecum et Latinum, et vocabularium Hebraicum et Chaldaicum, cum grammatica Hebraica, nec non dictionario Graeco. De mandato et sumptibus Reverendissimi in Christo Patris Domini, Domini Francisci Ximenis de Cieneros, tituli sancte Balvine, sacrosancte Romane Ecclesie presbyteri Cardinalis, et Hispaniarum primatie ac regnorum Castelle Archicancellarii, Archiepiscopi Toletani, etc., etc. 6 vols. fol. In Complutensi Universitate. 1514–1517.

This splendid Polyglot was executed by the order and at the expense (50,000 ducats) of Cardinal Ximenes at Alcala de Henares = the Roman *Complutum*, whence the Polyglot derives the appellation *Complutensian*. The men who aided and assisted the Cardinal in this his undertaking, which immortalized his name, were Demetrius Ducas, Aelius Antonius Nebrissensis, Lopez de Stunica, Ferdinand Pintianus, Alphonsus de Zamora, Paulus Coronellus, et Johannes de Vergera (the last three converted Jews) and others.

The printing of the work was commenced in 1502, and completed in 1517, but the work was not published until 1522, when it received the sanction of Pope Leo X.

The work is divided into six volumes with the following contents :

a. The *first volume* contains the Pentateuch in Hebrew, Chaldee, Greek, and Latin. The Hebrew text, which has the vowel-points, but not the accents, occupies the outside of three columns, the Sept. with an interlineary Latin translation occupies the inside column, indicating that just as Christ was crucified between two thieves, so the Roman Church, represented by St. Jerome's version,

¹ Vollständigere Kritik über die gewöhnlichen Ausgaben der Hebr. Bibel, nebst einer zuverlässigen Nachricht von der hebräischen Bibel die der selige Dr. Luther bei seiner Uebersetzung gebraucht, Berlin, 1766.

is crucified between the synagogue represented by the Hebrew text, and the Eastern Church, denoted by the Greek version.¹ At the lower part of the page are two smaller columns, one containing the Chaldee paraphrase and the other a Latin translation of it. This volume is preceded by

- 1, St. Jerome's Preface to the Pentateuch ;
- 2, The Bull of Leo X., permitting the circulation of the work ;
- 3, Addresses to the reader by Francis, bishop of Abyla, and Francis of Mendoza, archdeacon of Pedroche ;
- 4, The dedicatory epistle of Cardinal Ximenes to Leo X. ;
- 5, An address to the reader about the language of the O. T. ;
- 6, A treatise on finding the roots of the Hebrew words ;
- 7, An introduction to the N. T. ;
- 8, An introduction to the Hebrew and Chaldee lexicon and Hebrew Grammar, as well as to the interpretation of proper names ;
- 9, On the manner of studying the Scriptures ;
- 10, Epistle of St. Jerome to Paul the Presbyter about the history of the sacred books. At the end of the volume are two leaves of errata.

b. The *second volume* contains Joshua, Judges, Ruth, Samuel, Kings, Chronicles and the Prayer of Manasseh. In this as in the two remaining volumes the Chaldee paraphrase and the Latin translation of it are omitted.

c. The *third volume* contains Ezra, Nehemiah, Tobit, Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs, Wisdom and Ecclesiastes.

d. The *fourth volume* contains Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel with the additions, the Minor Prophets, and the Maccabees.

e. The *fifth volume* contains the whole N. T. in Greek and Latin (Vulgate) in two columns. A letter of reference connects the Greek and Latin texts verbally together, as will be seen from the following specimen of Matt. 26:1 :

καὶ βεγενετο ὅτε ἐτελευτησεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους	Et factum est cum consummasset Jesus sermones hos omnes
---	--

When there is anything in the one to which there is nothing in the other to correspond, a hyphen or circles are used to fill up the vacant space, in order that the student may easily see whether the Latin translation has always corresponding words to the Greek original.

The volume is preceded by

- 1, A Greek address to the reader with a Latin translation ;
 - 2, A Greek epistle of Eusebius ;
 - 3, St. Jerome's Prologue on the four Evangelists addressed to Pope Damasus.
- At the end of the volume is the date : annus MDXIV., diesque X. Januarii.

¹ "Posuimus, tanquam duos hinc et inde latrones, medium autem Jesum, hoc est Romanam ecclesiam collocantes. Haec enim sola supra firmam petram aedificata, reliquis a recta scripturae intelligentia deviantibus, immobilis semper in veritate permansit."

f. The *sixth volume* contains :

- 1, A Hebrew and Chaldee vocabulary of the O. T., dated March 17, 1515 ;
- 2, An explanation of the Hebrew, Chaldee and Greek proper names of the O. and N. T., in alphabetical order, whereunto is added a list of names according to the various readings ;
- 3, An introduction to the Hebrew Grammar, dated May 1515 ;
- 4, An alphabetical Index of the Latin words which occur in the work ;
- 5, A Greek and Latin Lexicon ;
- 6, An introduction to the Greek Grammar ;
- 7, An explanation of the Hebrew, Greek, and Chaldee names, which occur in the N. T.

This volume is almost entirely the work of Zamora. On each title-page the following verses are printed :

Haec tibi pentadecas tetragonon respicit illud
Hospitium, petri et pauli ter quinque dierum.
Namque instrumentum vetus hebdoas innuit : octo
Lex nova signatur, ter quinque receptat utrumque.

When with the aid of the most learned converted Jews and Christians that Spain could produce, the last sheet of this magnificent Polyglot was finished in 1517, after spending over it fifteen years of incessant labor and fifty thousand ducats, John Broccario, the son of Arnold S. Broccario, the printer, then a child, was dressed in his best attire and went with a copy to the cardinal. The latter, as he took it up, raised his eyes to heaven and devoutly offered up his thanks to the Saviour for being spared to see the completion of this good work, which had cost him so much labor and anxiety. ("Grates tibi ago summe Christe, quod rem magnopere a me curatam ad optatum finem produeris.") Then turning to those who surrounded him, Ximenes said, that "of all the acts which distinguished his administration, there was none, however arduous, better entitled to their congratulation than this" ("equidem cum multa ardua et difficilia reipublicae causa hactenus gesserim, nihil est, amici, de quo mihi magis gratulari debeatis, quam de hac biblicorum editione, quae una sacros religionis nostrae fontes tempore per quam necessario aperit : unde multo purior theologia disciplina haurietur, quam a rivis postea deductis"). Ximenes died a few months after the completion of his work, November 8, 1517, aged 81.

As to the MSS. used in compiling the texts of the Hebrew Scriptures—the so-called Chaldee Paraphrases of Onkelos on the Pentateuch, the Sept., the Greek of the N. T., and the Vulgate—these have as yet eluded the research of critics. The Hebrew text of the Old Testament and the Chaldee of the Pentateuch had already been published several times, both in parts and as a whole, before the appearance of the Polyglot. It was, therefore, not unlikely that the editors should resort to such MSS., though it is stated by Alvarez Gomez (*de gestis Franc.*

Ximenii; Compluti 1569, fol. lib. II., p. 47) "septem Hebraea exemplaria, quae nunc Compluti habentur, quatuor millibus aureorum ex diversis regionibus sibi comparasse." Besides the Hebrew and Chaldee texts of the Complutensian Polyglot with the exception of a few variations, agree with those of the former and later editions, which shows that the editors depended upon the printed texts. The same is the case with the text of the Vulgate which had repeatedly been published before. It is the texts of the Septuagint and of the Greek N. T. which appeared for the first time in this Polyglot, and for which of course MSS. had to be used. And, indeed, though the editors, in accordance with the custom of that time, do not describe the MSS., they distinctly declare that "ordinary copies were not the archetypes for this impression, but very ancient and correct ones; and of such antiquity that it would be utterly wrong not to own their authority; which the supreme pontiff, Leo X., our most holy father in Christ, and lord, desiring to favor this undertaking sent from the apostolical library to the most reverend lord the Cardinal of Spain, by whose authority and commandment we have had this work printed." (Preface to the N. T.¹) The same declaration is made by Cardinal Ximenes himself, who says in his dedication to Pope Leo X.: "For Greek copies indeed we are indebted to your Holiness, who sent us most kindly from the apostolical library very ancient codices of both of the Old and the New Testament, which have aided us very much in this undertaking.² That Greek MSS., both of the Old and the New Testament, were furnished from the Vatican library is moreover corroborated by the fact that though all the MSS. which formerly belonged to Cardinal Ximenes, and which comprised almost all the MS. materials used in the Polyglot, are still safely preserved in the library at Madrid, to which place they have been transferred from Alcala, yet no MSS. exist in this collection of the Sept. on the Pentateuch, or of the Greek N. T., thus showing that they did not belong to the Cardinal, and that they were restored again to the Vatican after the completion of the work. Indeed the two Greek MSS. of the Septuagint which Ximenes got from Leo are now ascertained, as has been shown by Fr. Vercellone in his Preface to Card. Mai's edition of Codex B. Vercellone also mentions the fact that Codex B is missing in catalogues of the Vatican Library made in 1518, which seems to favor the supposition that the editors of the Polyglot had it.

The Complutensian Polyglot³ was followed by the Heidelberg or Bertram's Polyglott, erroneously called the Polyglot of Vatablus or

¹ "Illud lectorem non lateat non quaevis exemplaria impressioni huic archetypa fuisse, sed antiquissima emendatissimaque ac tantae praeterea vetustatis ut fidem eis abrogare nefas videatur quae sanctissimus in Christo pater et dominus noster Leo X. pontifex maximus huic instituto favere cupiens ex Apostolica Bibliotheca educta misit."

² "Atque ex ipsis quidem Graeca sanctitati tuae debemus, qui ex ista Apostolica Bibliotheca antiquissimos tum Veteris tum Novi Testamenti codices perquam humane ad nos misisti: qui nobis in hoc negotio maximo fuerunt adjumento."

³ As to the critical value of its Hebrew text, comp. Delitzsch *Complutensische Varianten zum Alttestamentlichen Texte*, Leipzig, 1878.

Sacra Biblia Hebraice, Graece et Latine . . . omnia cum editione Complutensi diligenter collata . . . Ex officina Sanctandreana 1586, 3 vols. fol.

This edition was republished twice, but only with a new title page, viz., *Biblia Sacra Hebraice, Graece et Latine . . .* Ex officina Commeliana 1599, 3 vols. fol., and 1616, 3 vols. fol.

II. THE SECOND MAIN RECENSION.

B. The Soncinian Text of 1488.

The editions which were based on this text, are:

1. *Biblia Rabbinica Bombergiana I*,

Curavit Felix Pratensis, four parts, Venice, 1517–18, fol., or: The Four and Twenty (books): the Pentateuch with the Chaldee of Onkelos¹ and Rashi's² commentary; the Earlier and Later Prophets with the Chaldee of Jonathan and the commentary of D. Kimchi;³ the Psalms with the Chaldee of Rabbi Joseph and the commentary *Kavvenaki*;⁴ Job with the Chaldee of R. Joseph and the commentary of Nachimanides⁵ and that of Abraham Farissol;⁶ the Five Megilloth (i. e. Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther) with the Chaldee of R. Joseph and Rashi's commentary; Daniel with Gersonides'⁷ commentary; Ezra with the commentaries of Rashi and S. Darshon; Chronicles with the same commentaries. Besides it contains the Jerusalem Targum⁸ on the Pentateuch and the Second Targum to Esther,⁹ together with a guide to the knowledge of the accents, and the variations between Ben Asher and Ben Naphtali in the Pentateuch, with other nice things [as a table of the Sabbath lessons according to the Spanish and German rites; the 13 articles of faith of Maimonides, the 613 precepts according to Abr. Ibn Hassan, the Levite and a treatise of Aaron ben Asher on the accents], printed with great care by Daniel Bomberg of Antwerp, at Venice." Folio.

At the end of Chronicles the date is given in Hebrew, which runs in English: in the year 278 according to the smaller computation, on the 27th day of Kislev (i. e. November 27, A. D. 1518); blessed be that giveth power to the faint, and to them that have no might he increaseth strength."

The Latin dedication of the editor *Felix Pratensis* to pope Leo X., is dated A. D. 1517, when the printing was commenced, which was not finished until the next year.

¹ For this and the other Chaldee paraphrases see Pick, art. *Targum* in McClintock and Strong's Cyclop., and Volck—Pick in Schaff-Herzog Encyclop.

² Comp. my art. *Rashi* in McClintock and Strong's Cyclop.

³ Comp. art. *Kimchi*, D., ibid. A new edition of this commentary, extending over the first book of Psalms, has been published by Prof. Schiller-Szinessy, Cambridge, 1883.

⁴ By Shalom ben Abraham. Also reprinted in Frankfurter's Rabbinic Bible.

⁵ For his life and works see my art. *Nachmanides* in McClintock and Strong's Cyclop.

⁶ Comp. that art. in McClintock and Strong's Cyclop.

⁷ See my art. s. v. *Rablag* in McClintock, l. c.

⁸ See art. *Targum*, l. c.

In this edition the first effort was made to give some of the Massoretic apparatus. The Hebrew text is for the greatest part that of Soncino from the year 1488. In the margin besides the *Keris*, different variations are given, which the editor collected from MSS. The anti-Christian passages, especially those in Kimchi's commentary are omitted. This edition, which has a fine print, is very rare now.

The Jews, however, were not very much pleased with this edition; in the first place the text was printed without respect to Massoretic notes concerning the extraordinary letters, which the Jews believed to contain some hidden mysteries; in the second place the Massoretic apparatus contained more disorder than order and was full of many blunders. No less a scholar than Levita raised his voice against this edition by saying: "Let me, therefore, warn and caution every one who reads the folio or quarto editions of the four and twenty books published here, in Venice, in the year 278 (= 1517) to pay no attention to the false remarks printed in the margin, in the form of *Keri* and *Kethiv*, *plene* and *defective*, *Milel* and *Milra*, and variations in the vowels and accents, or to any of those things which ought not to have been done. The author of them did not know how to distinguish between his right and his left. Not being a Jew, he knew nothing about the nature of the Massorah, and what he did put down simply arose from the fact, that he sometimes found variations in the copies which he had before him, and, as he did not know which reading was the correct one, he put down one in the margin, and another in the text. Sometimes, it so happened that he put the correct reading into the text, and the incorrect one into the margin, and sometimes the reverse is the case; thus, he was groping in darkness, like a blind man. Hence they are not to be heeded, for they are confusion worse confounded." (*Massoreth ha Massoreth*, third introduction).

Levita's statement, that the editor was not a Jew, is incorrect, for Felix Pratensis was born a Jew, embraced Christianity in 1513 at Rome, was made in 1523 *magister theologus* and died in 1539.

2. Bomberg's Edition in 4to.

a. The first of these editions was published in 1578. The first part contains the Pentateuch and the Earlier prophets. At the end of the second part the date is given in Hebrew, as follows: this whole holy work was completed in the year 5278 by Daniel Bomberg of Antwerp in Brabant, in the 16th year of the Doge Leonardo Loredano at Venice."

At the end of each part the *Massora finalis* is given. In the margin variations are marked, few only in the Pentateuch, but more in the other books.

b. Three years later a second edition was published under the title: "The Pentateuch printed a second time by Daniel Bomberg of Antwerp, in the year 281 according to the smaller computation, here at Venice. At the end of the work the following postscript is given: "Printed the second time very carefully by the

brothers, the sons of Baruch Adelkind, in the month of Elul in the year 281 (i. e. 1521), at the order and in the house of D. Bomberg.”

This edition, like the former, is based upon Gerson's, with some variations, derived from other sources.

c. The third edition was commenced in the year 1525, but was not completed till 1528 according to the postscript at the end. The first is a reprint of the second edition, the second part, however, aside from the variations in the vowel-points and accents, has many other variations.

d. The fourth edition is said to have been published in the year 294 (i. e. 1533). That is all that is known of this edition. But that it was really published, can be seen from the title of the following.

e. The fifth edition : i. e. Pentateuch printed the fifth time in the house of Daniel Bomberg of Antwerp, in the year 395 (i. e. 1544) at Venice. The text is the same as that of the third edition ; all editions, however, have a clear, black and correct type.

3. *Muenster's Editions.*

a. The edition which has the Hebrew text only, was published at Basle in 1536, 2 vols. 4to, under the title :

ארבעה ועשרים

i. e. *The Four and Twenty*, printed at the order of Jerome Froben and Nicolaus Episcopius, whom their Rock and Saviour may keep, here at Basle, the great city, in the year 296 according to the small computation. Froben. Basileae anno MDXXXVI.

A Hebrew postscript runs thus in English : “ This book, the four and twenty, has been completed here, in the city of Basle, in the house of the printer Jerome Froben, by Sebastian Münster, with great diligence in the year 5296, in the month of Elul. Praise and honor be to the highest God, who has hitherto strengthened our hands, and has given us strength from the beginning to the end !”

The whole consists of four parts, viz. :

The first, the Pentateuch divided according to sections. The first word of each book is printed with large letters ; at the end the *Masora finalis* is given ; the *second part*, commencing with page 309, contains Joshua, Judges, Samuel and Kings ; the *third part* contains Isaiah, Jeremiah, Ezekiel and the minor prophets, and the *fourth part* the Hagiographa. Each book is followed by the *Masora finalis*. The number of chapters is given in the margin with rabbinic letters.

At the end an appendix is given : *Sebast. Munsterus ad hebraeae linguae studiosos*. “ Appendix ista quam sacris hebr. bibliis vides a nobis adjectam, amice lector, tria haec complectitur : Judaicarum lectionum initia, quas ex lege Mosaica et ex prophetis singulis sabbathis per annum in suis populo praelegunt Synagogis, quarum priorem פֶּרֶשָׁה et posteriorem הַפְּטָרָה vocant, copulatque

alteri alteram : Deinde quae dictiones biblicae in diversis exemplaribus variam lectionem, aut etiam omnimodam mutationem habere deprehenduntur. Et tertio erratula quaedam, quae vel visum meum fugerunt, aut per praeli moderatores transpositione typorum irrepserunt.... Diversam quoque lectionem omnium dictionum, quae ab Hebraeis sunt observatae, non signavimus, sed eam dumtaxat diversitatem, in qua pondus aliquod esse conspeximus.—Et ut rationem aliquam habeas totius diversitatis, notabis aliquando redundare unam literam, aliquando unam detractam, nonnunquam duas transpositas, interdum unam commutatam in aliam : aliquando videbis dictionem unam redundare, et rursus unam quandoque deficere. Fit etiam ut non raro dictio aliqua aliter scribatur et aliqua legatur, aut in diversis exemplaribus diversam sortita sit punctuationem. Porro omnes diversitates illas, quae vel in litteris, vel in punctis, vel in dictionibus passim per sacros occurrunt libros, more Hebraeorum signavimus notulo cifrae, sive o parvi, collocati supra dictionem, et aliquando ubi defectus est dictionis intra contextum, id quod lectio ipsa te docebit.”

This edition is also very rare, and valuable on account of a collection of various readings, partly from manuscripts, which must have been collected by a Jewish editor.

b. *Editions which besides the Hebrew have also a Latin translation :*

The first of these editions was published in 1534, fol. in two parts, which have special titles. That of the first is as follows :

“The sanctuary of the Lord : the 24 books of the Holy Writ with a Latin translation and a short explanation of the difficult and intelligible passages. Printed here at Basle under the care of S(ebastian) M(ünster) with the help of God.”

“En tibi Lector Hebraica Biblia, latina planeque nova Sebast. Münsteri tralatione, post omnes omnium hactenus ubivis gentium aeditiones evulgata, et quoad fieri potuit, hebraicae veritati conformata : adjectis insuper e Rabbiorum commentariis annotationibus haud poenitendis, pulchre et voces ambiguas et obscuriora quaeque elucidantibus. Prior hic tomus habet Mosaicos libros quinque Jehosuam, Judicum, Samuelis libros duos, Regum lib duos :” Basileae, 1534.

The title of the second part is :

“The treasury of salvation : the Book of the later prophets, the Hagiographa, the five Megilloth together with a short explanation of the difficult words and difficult verses. Basle by Sebastian Münster.”

“Veteris Testamenti Tomus secundus, Prophetarum oracula atque Hagiographa continens, hoc est Prophetas majores et minores, Psalterium, Iob, Proverbia, Daniele, Annalium libros duos, Canticum Canticorum, Ruth, Threnos, Ecclesiasten, Esther. Hi sacri et canonici libri, amice Lector, sic ad hebraicam veritatem genuina versione in latinum sunt traducti, ut ne quidem ad latum unguem ab eo dissideant. Quibus praeterea in locis et sententiis obscurioribus

opera Sebastiani Münsteri non parum accessit lucis per annotationes, quas vel ex Hebraeorum commentariis, vel ex probatoribus latinis scriptoribus adjecit.” Basileae MD.XXXV.—At the end, however, of that part is printed: Basileae ex officina Bebeliana, impendiis Michaelis Isengrini et Henrici Petri. 1535.

The title is followed by a Hebrew and Latin preface. Then comes (1) *Praefatio in Vetus Testamentum*, which speaks of the difficulties which at present the reader finds in the O. T.; (2) *Hebraeorum commentarii non contemnendi*, in which the use of the Jewish commentators is recommended; (3) *qua ratione consiliove haec facta sit editio*; (4) *de canonicis libris V. T. et eorum ordine*; (5) *quo studio sint legendi libri V. T.* We are not told which text Münster used in this edition; but in comparing the two oldest editions of the O. T., that of 1488 and of 1494, it will be easily perceived, that Münster’s edition followed them. In this edition the minor accents, as well as the letters, which are perused in other editions to indicate the division according to Parashioth [i. e. sections], and Haphtaroth [i. e. prophetic lessons], are omitted in the Hebrew text.¹ At the end of the Pentateuch a Hebrew eulogy on Moses is printed.

The Second Hebrew-Latin, or Münster’s third edition was published in 1546, fol., 2 vols. The Hebrew title is the same as in the first edition, and so likewise the Latin for the most part.

As for the relation of these editions to Van der Hooght, there are

487 instances in which M (Münster) 1. 2. 3. agree against Van der Hooght.

21	“	“	M 1.	agrees with	“	“	“
315	“	“	M 2.	“	“	“	“
4	“	“	M 3.	“	“	“	“

4. Robert Stephen’s (Etienne’s) First Edition.

The first edition which was published, Paris 1534–44, 4 vols., large 8vo, was not published as a whole, but in parts, each having a title. The first part which was published was,

a. *Prophetia Isaiae*. Parisiis, ex officina Roberti Stephani, Typographi Regii. MDXXXIX. Cum privilegio regis.

¹ “Inprimis noveris (says Münster in the treatise No. 3, “qua ratione,” etc.), Hebraica in hoc libro haud secus posita, quam in Judaeorum inveniuntur codicibus scripta, nisi quod ea amputanda censuimus, quae Judaicis inserviunt ceremoniis et superstitionibus, utpote distinctiones magnas, quas ipsi פְּרָשִׁיּוֹת vocant, ut sunt תּוֹלְדוֹת אֱלֹהִים istae sunt generationes Noah, וְיֵאמֹר יְהוָה et dixit Dominus ad Abram, etc., quas ipsi legunt in synagogis suis per singula sabbata, donec in anni spatio totum compleverint Pentateuchum. Simili fere ordine distinxerunt Prophetas majores et minores, vocantque sectiones istas הַפְּטָרוֹת, quas legunt sabbato in templis, ut Parsioth. Denique literas Samech et Pe, quas intra Mosaicum contextum quidam libri habent scriptas, veluti Judaeorum figmentum reseculimus, quidquid ipsi dicant de traditione Mosis et Esrae. Ajunt autem, Samech significare סְתוּמוֹת, spatium clausum, et Pe פְּתוּחוֹת spatium apertum et liberum. Accentus praecipuos, i. e. qui sententiam in membra et subdistinctiones dividunt, non emisimus, reliquos vero veluti parergos negleximus, praesertim cum et Judaei ipsi fateantur, se propter peccata sua ignorare vires particulares accentuum.”

b. *Duodecim Prophetæ*, *ibid.*

In Hosea, by a mistake of the compositor, chap. 5:8-7:14 are transposed.

c. *Psalterium*, etc. MDXL.

d. *Proverbia Salomonis*, etc. *Ibid.*

e. *Prophetia Jeremiae*, etc. *Ibid.*

f. *Daniel*, etc. *Ibid.*

g. *Quinque libri Judæorum Festivales, Canticum Canticorum, Ruth, Lamentationes, Ecclesiastes et Esther*, etc. *Ibid.* (with a new title page and date, 1555).

h. *Job*, etc. MDXLI.

i. *Esdras*, etc. *Ibid.*, also containing Nehemiah, though it is not mentioned in the title.

k. *Ezekiel*, etc. *Ibid.*

l. *Liber Paralipomenon*, etc. MDXLIII.

m. *Prophetæ Priores* (i. e. Josua, Judicum liber. Samuel, Regum II), etc. *Ibid.*

n. *Liber Genesis* (or rather the Pentateuch), etc. *Ibid.*

Richard Simon (*Histoire Critique des V. T.* p. 513) makes the following remark on this edition: "Si l'on a égard à la beauté des caractères il n'y a gueres de Bibles qui approchent de celle de Robert Estienne *in quarto*, au moins d'une partie de cette Bible; mais elle n'est pas fort correcte." The same is confirmed by Carpzov (*Critica Sacra*, p. 421): "plurimis autem scatere vitiis, non in punctis modo, sed etiam in literis, imo in integris nonnunquam vocibus deprehenditur," etc., and Samuel Ockley in his *Introduct. ad linguas Orient.*, cap. II., p. 34, says: "Haec Roberti Stephani editio pulchris quidem characteribus est impressa... sed pluribus mendis scatet, quæ libri pulcherrimi nitorem turpiter foedarunt."

III. THE THIRD MAIN RECENSION.

The Bombergian Text of 1525.

A new recension of the text, which has had more influence than any, on the text of later times, was

C. Bomberg's second edition of the Rabbinic Bible,

Edited by Jacob ben Chayim, 4 vols. fol., Venice 1525-1526, under the title: **שער יהוה הקדוש**... "The holy Gate of the Lord... with great diligence and all possible care, printed at the order of Daniel, whom God may preserve, the son of Cornelius Bomberg of blessed memory, here in the city of Venice, by the help of God." The title page of the first volume has also the passage from Prov. 7:16-18; on the title page of the second volume are the passages Deut. 28:12, Hosea 12:11 and Amos 3:7, besides the date of the printing, "the beginning of the work is made to-day, the 25th day of Kislev (November) in the year 285 (i. e. 1525)." On the title page of the third volume, the passages Lev. 19:2; Ps. 37:29-31 are

printed; that of the fourth volume contains the passages Ps. 119:165; 101:1; 100:4. At the end the year of completion is given: "The work was completed on the 24th of Tishri, in the year 286, according to the smaller computation (i. e. 1526).

A. The first volume, which embraces the Pentateuch, begins:

a. With the elaborate introduction of Jacob ben Chayim, in which he treats (1) on the origin of the *Keri* and the *Kethiv*; (2) on the differences which in many places exist between the Talmud and the Massorites; (3) on certain passages, which are claimed by the heretics to have been wilfully altered and changed, and (4) on the plan adopted, both in the Massorah parva and the Massorah magna.

b. An index of the sections of the entire Old Testament according to the Massorah;

c. An index of the chapters of the entire Old Testament;

d. Aben Ezra's Introduction to the Pentateuch, treating on the five different modes of interpretation.¹

e. The Pentateuch in Hebrew with the Chaldee paraphrase of Onkelos and Jonathan, and the commentaries of Rashi and Aben Ezra,² the margins being filled up with as much of the Massorah as they would admit (hence called *Massorah marginalis*).³

B. The second volume contains the earlier prophets (i. e. Joshua, Judges, Samuel, and Kings) in Hebrew, the Chaldee of Jonathan, the commentaries of Kimchi⁴ and Levi ben Gerson or Gersonides.

C. The third volume contains the later prophets (i. e. Isaiah to Malachi, with the exception of Daniel and Lamentations) in Hebrew, the Chaldee of Jonathan, the commentaries of Rashi and Aben Ezra on Isaiah, Rashi and Kimchi on Jeremiah and Ezekiel, and Rashi and Aben Ezra on the Minor Prophets.

D. The fourth volume comprises the Hagiographa (i. e. Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah and the Chronicles) in Hebrew, with the Chaldee paraphrases of Joseph the Blind; the commentaries of Rashi on the Psalms, Canticles, Ruth, Lamentations, Ecclesiastes, Ezra, Nehemiah, Esther and Chronicles. Aben Ezra on the Psalms, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther and Daniel; Kimchi's commentaries on the Psalms and Chronicles. Moses Kimchi's⁵ commentaries on Proverbs, Ezra and Nehemiah; Levi ben Gerson on Proverbs and Job; Saadia⁶ on Daniel; the second Targum of Esther. Appended to this volume is:

¹ Comp. Bacher, *Abraham Ibn Ezra's Einleitung zu seinem Pentateuch-Commentar*, Vienna, 1876.

² See the art. *Aben Ezra*, in McClintock and Strong's Cyclop.; Schaff-Herzog, Encyclo. s. v.

³ Comp. the Strack-Pick, art. *Massora* in Schaff-Herzog's Encyclop.

⁴ i. e. David Kimchi.

⁵ Comp. art. *Kimchi Moses* in McClintock and Strong's Cyclop.

⁶ Comp. my art. *Saadia*, ibidem.

a. The Massorah, for which space could not be found in the margin of the text in alphabetical order, and which is therefore called the Massora finalis, with Jacob ben Chayim's directions.

b. A treatise on the Points and Accents of the Hebrew Scriptures, embodying the work of Moses the Punctuator.¹

c. The variations between the Western and Eastern Codices, or between the Jerusalem and Babylonian MSS.;

d. The variations between Ben Asher and Ben Naphtali.

This edition was followed by

1. *Robert Stephen's Second Edition in 16mo.*

Like the first edition, this was also published in parts, viz.,

1. Prophetia Isaiae,.....Paris, 1544.
2. " Jeremiae,.....
3. " Ezechielis,.....
4. Duodecim Prophetæ,.....
5. Canticum Canticorum, Ruth, Lamentationes, Jeremiae, Ecclesiastes et Esther, *ibid.*
6. Psalterium,.....Paris, 1545.
7. Proverbia Salomonis et Job.....
8. Daniel et Esdras.....
9. Josue et Judices,.....
10. Quinque Libri Legis.....1546.

2. *Bomberg's third Rabbinical Bible*

Published at Venice, 1547-49, 4 vols. fol. and edited by Cornel. Adelkind.

This third edition, which is in the main a reprint of the second, was published under the title: "Blessed be, that illuminates the eyes, and his latter mercy has been greater than the former, since he inclined the heart of the same man to have this great Bible printed a second time, while yet living, in order to show the people and the noble its beauty and elegance. Here also the end is better than the beginning, because nothing of importance and of any value has been omitted. And these are the contents: First the Pentateuch with the Chaldee.....everything most carefully and minutely reprinted. Second edition, published by Daniel Bomberg, in the year 1548 at Venice. 4 vols. fol." This edition, as has been stated, is a reprint of the second, errors were, however, corrected, and some of the Rabbinical commentaries were replaced by others.

The contents of the four volumes are as follows:

A. The *first* which embraces the Pentateuch begins—

- a. With the elaborate introduction of Jacob ben Chayim;
- b. An index of the sections of the O. T. according to Massora;

¹ Comp. the art. *Moses the Punctuator*, *ibid.*

c. Aben Ezra's Preface to the Pentateuch;

d. The Pentateuch in Hebrew with the Chaldee Paraphrase, the commentaries of Rashi, Ibn Ezra and Jacob b. Asher.

B. The *second* volume contains the earlier prophets, with the Chaldee paraphrase, the commentaries of Rashi, D. Kimchi, Levi b. Gerson, as well as the comments of Isaiah di Trani¹ on Judges and Samuel.

C. The *third* volume embraces the later prophets with the Chaldee paraphrase and the commentaries of Rashi and Kimchi.

D. The *fourth* volume comprises the Hagiographa with the Chaldee paraphrase, the commentaries of Rashi on the Psalms, Proverbs, Job, the Five Megilloth, Ezra, Nehemiah, and Chronicles; of Ibn Ezra on the Psalms, Job, the Five Megilloth, Daniel; of Moses Kimchi on Proverbs, Ezra and Nehemiah; of D. Kimchi on Chronicles; of Levi b. Gerson on Proverbs and Job; of Saadia (spurious) on Daniel; the Massorah finalis, etc. as in the second edition.

On comparing this edition with the *editio princeps* of Jacob b. Chayim (ed. II. of Bomberg), it will be seen that in this second edition, which is undoubtedly the best, are omitted Ibn Ezra's commentaries on Isaiah and the Minor Prophets, some portions of the Massorah, etc. whilst the commentary of Jacob b. Asher on the Pentateuch, and Isaiah di Trani's on Judges and Samuel are inserted.

3. M. A. Justiniani's Editions.

a. An edition in 4to published at Venice, 1551, by M. A. Justiniani, and edited by Cornel. Adelkind. From the title it will be seen that the work was commenced on the 13th Adar (February) in the year 5311 of the Creation [i. e. 1551]. Each page is written in two columns, the Keri is noted in the margin, and the chapters are marked with Hebrew letters. The edition is nice, the type very distinct, and is the basis of J. de la Rouviere's editions, of which we shall speak further on.

b. *Biblia Hebraica*, 4 vols. in 18mo, Venice, 1552, like the preceding;

c. *Biblia Hebraica*, in 4to, *ibid.*, 1563;

d. *Biblia Hebraica*, in 4to, *ibid.*, 1573.

4. J. de Gara's Editions.

a. An edition in 4to, published at Venice in 1566 by J. de Gara. At the end of the work the date of the printing is given in Hebrew, which reads in English, "printed with all care by Joseph Hasan, in the month of Adar in the year 326 [i. e. 1566], in the house of John de Gara, with Bombergian types."

b. An edition in 8vo, published in 1568. Josh. 21:36, 37 are wanting in this edition, the Keri, the number of the chapters and of every fifth verse is noted in the margin. At the end of each book, the *Massora finalis* in rabbinic letters is given.

¹ Comp. my art. *Trani* in McClintock and Strong's Cyclop.

c. *A Rabbinic Bible* or *Biblia Hebraica Rabbinica*, 4 vols. fol. Venetiis typis Bombergianis per Joan de Gara. Anno ש"כח = 328 [i. e. 1568].

This edition was carried through the press and corrected by Isaac b. Joseph Salam and Isaac ben Gerson Treves. The correctors remark, at the end of the work, that they have re-inserted in this edition the portion of the Massora, which was omitted in the edition of 1546–48.

Appended to this is the so-called Jerusalem Targum on the Pentateuch. Wolf in his *Bibliotheca Hebraica*, II. 372 says: "In catalogo quodam Msto Codicum Hebr. Bibl. Bodlej. observatum vidi, quod haec editio opera Genebrardi passim sit castrata in iis, quae contra rem Christianam et praecipue contra Romanos dicuntur," to which Mash (*Bibliotheca Sacra* I. 103), who quotes Wolf, remarks "verum non integram editionem a *Genebrardo* castrata, et loca nonnulla deleta esse crediderim." Steinschneider, the author of the *Catalogus Librorum Hebraeorum in Bibliotheca Bodlejana* col. 37 remarks "sed exemplar tale in Bodlejana non exstat."

d. *Biblia Hebraica*, 8vo, Venice, 1570 with an Italian exposition in rabbinic types.

e. *Biblia Hebraica*, 4to, Venice, 1582.

f. *Biblia Hebraica* cum Commentario R. Salomonis Jarchi. Venice, 1595, 4to.

g. The same edition, " " " " 1607.

5. *Plantin's Manual Editions.*

a. The first edition was published in three different sizes, in 4to (1 vol.); 8vo (2 vols.); 16mo (4 vols). All copies have the same title.

"The Pentateuch printed with great diligence by Christopher Plantin, at the order of Mr. Bomberg, whom God may keep and preserve, in the year 326 [i. e. 1566], in the famous city of Antwerp."

The title of the first part, in all three sizes, is surrounded by columns, in whose upper part, the copies in 4to and 8vo, have the words printed from Ps. 25:10 and round about the columns Josh. 1:18; the copies in 4to have also in the upper and lower part the words forming Ps. 118:23. The copies in 16mo have at the bottom the words from Isa. 51:4, and above the entablement the words from Ps. 34:9.

On the last page of each size the following postscript is printed: "Printed by and in the house of Christopher Plantin, with Bombergian type and letters, and completed in the month of Tebeth [December] in the year 326. Blessed be the Lord, who has not taken from us his grace and has helped us to complete this book without any hindrance and accident."

The meaning of the words in the title, "at the order of Mr. Bomberg," are very unintelligible, as Bomberg died in 1549. The types were called Bombergian, either because they were from Bomberg's office, or because they were made

according to his form. The *Massora finalis* is given to some books only; the margin contains the Keri and number of chapters. Final-letters were not yet used, hence the empty space of a line, contains the first letter of the word commencing the following line. At the end of the fourth part a list of the prophetic sections according to the different rites is given. This first edition of Plantin is highly commended for its rarity and correct print.

b. The second edition was published in 4to in the year 1580. The title is the same as that of the first edition, only the date is different and the words, "at the order of Bomberg," are omitted.

On the last page is the same postscript as in the first, the year is given as 342, but "the month" and "Bombergian type and letters," are omitted.

c. The third edition was published in 8vo, in 1590. With the exception of the date, the title and postscript is the same as that of the second edition.

6. *Crato's Editions.*

a. *Pentateuchum. Mandato et liberalitate illustrissimi Principis ac Domini Domini Augusti Electoris Saxoniae & excusum.* Vitebergae Typis Zachariae Cratonio Anno 1586, fol. A copy of this rare Bible is preserved at Dresden.

b. An edition published Wittebergae, 1587, 4to. At the end of the book the following postscript is printed: "Printed at the expense of the two brothers John and Conrad Rühl, by Zach. Crato, in the year 347, at Wittenberg.

7. *Hartmann's Editions.*

a. Like Plantin's, the first edition was published in three different sizes, in 4to (1 vol.); 8vo (2 vols.); 16mo (4 vols.), at Frankfort in 1596, though commenced in 1595.

To some books the *Massora finalis* is given. The Keri and number of chapters is printed on the margin, but neither verses nor pages are numbered.

b. The second edition in 4to was published in 1598.

8. *Bragadini's Editions.*

a. The first edition was published in 4to and 12mo, at Venice, 1614-1615. The edition in 4to has the date in the title-page as 1613, but at the end the year 1615 is given as the date of completion. The printer is John Cajon, in whose office many Hebrew books have been printed. The type is very clear, but the diacritical point over the ׀ is nowhere observed. The edition in 12mo consists of 4 vols., but is the same as that in 4to. Both were published at J. Bragadini's expense.

b. A Rabbinic Bible, 4 vols. folio, Venice, 1617, 1618, under the title: "The five books of the law from the twenty and four. Great and known is the name in Israel of him, who caused to have the first edition, printed in the house of Bomberg, with the Chaldee, the great and small Masora, commentaries and many

expositions. And now, since by the grace of God it has been printed for the fourth time,¹ it shall not want anything of the former, but other good things should be added. Corrected and improved with all possible care, and printed at Venice, at the order of the noble men, whose names are known, Peter and Lorenzo Bragadini, in the printing office of John Cajon. The year, our father, our king renew unto us a prosperous year [expressed in numbers $3 + 50 + 5 + 9 + 6 + 2 + 5 = 377$] according to smaller computation." This copy was revised and prepared by the celebrated Leo di Modena.² It contains the Chaldee paraphrase, the Masoras and the Rabbinic commentaries of de Gara's edition. This edition, however, is of less value to the critical student, it being castrated by the Inquisition, under whose censorship it was published, as may be seen from the remark of the censor at the end: *Visto per me Fr. Renato da Mod. a. 1626.*

c. The second edition of the Hebrew text, was published in 1619, 4to.

d. The third edition was published in 1628, 4to.

e. Biblia Hebraica with Italian notes, 1678, 4to.

f. Biblia Hebraica ad usum Judaeorum, 4to, 1707.

g. Biblia Hebraica-Venetis nella stamperia Bragadina cum licenza de Superiori, 1730, 4to. Besides the Hebrew text, this edition contains a Spanish commentary, printed in rabbinic letters.

9. *J. de la Rouviere's Editions.*

The editions which were published by de la Rouviere or Cephas Elon, Geneva, 1618, in 4to, 8vo, and 18mo, are but a reprint of those published by Justiniani, and hence we can pass them over.

IV. THE FOURTH MAIN RECENSION

Or Mixed Texts.

A mixed text formed from B and C is contained in

D. The Antwerp Polyglot.

The Complutensian Polyglot had already become so scarce³ in the middle of the XVIth century, that Plantin, a printer of Antwerp, resolved the re-publica-

¹ This is a mistake, since Bragadini's Rabbinic Bible is the fifth and not the fourth.

² Comp. McClintock and Strong's *Cyclop.* s. v.

³ "La rareté de cette édition procède en partie du nombre médiocre d'exemplaires qu'on en a tiré. Le Pope Leon X. l'accompagne d'une bulle datée du 22 de Mars 1520, par laquelle il en permit le debit après la mort du Cardinal Ximenes. Il y détermine à peu près le nombre des copies en ces termes: "Usque ad sexcenta volumina vel amplius impensa ejusdem Francisci Cardinalis impressa." Or qu'est ce que 600 exemplaires on environ, pour un ouvrage recherché? Ils ne suffisent pas pour les Bibliothèques publiques, d'où ils ne resortent jamais; et combien en restera-t-il pour les particuliers? C'est ce qui a fait, que cette édition étoit déjà *fort rare* avant la fin du seizième siècle, comme *Arias Montanus* le déclare dans le première Preface qu'il a mise à la tête de la fameuse Polyglote imprimée à Anvers chez Plantin en 1569-1572." D. Clement *Biblioth. Cur.* tom. IV., p. 175.

tion of this work in an enlarged and corrected edition, or rather the publication of a work similar to it. Being unable to carry out the plan at his own expense, Plantin requested the aid of King Philip II. of Spain,¹ which he also obtained at the recommendation of Cardinal Spinosa.² The king also sent one of the most learned priests of Spain, Arias Montanus (so-called from his birthplace *Fresenal de la Sierra*) to Antwerp, to superintend the whole work.³ The success fully justified the selection of Philip or rather of Spinosa, for Arias was the very man for such an undertaking. His assistants and collaborators were: *Guy le Fevre de la Boderie*,⁴ the editor of a Syriac New Testament and his brother *Nicolas*,⁵ the theologians of Louvain, *Augustin Hunnaeus* and *Cornelius of Gouda*; the Jesuit, *John of Harlem*,⁶ and the philologist *Franciscus Rapheleng*.⁷ Besides a large number of literati supported his undertaking. Thus the Cardinal *Sirlet* supplied

¹ "*Christophorus Plantinus*, Turonensis, Typographus Antverpianus...ad illorum (Bibliorum) excusionem, cum motu, ut apparet, proprio animum adiecisset, nec tamen patrimonii sui sumtus tantae rei sufficere arbitraretur, per idoneos homines apud Philippum II. Hispaniarum Regem obtinuit, ut *is impensas sumptuosi operis in se reciperet*, et idoneum aliquem, qui impressioni praeset ex Hispania mitteret." (Mallinckrot, *de Ortu et Progressu Artis Typographiae*, p. 115).

² This is mentioned by Arias Montanus in the second preface to the first volume of the Polyglot, p. 5: "Cardinali Spinozae, Regii Hispaniae summi consilii et sanctae Inquisitionis praesidi Amplissimo, non parvae sunt habendae gratiae: ejus enim consilio et favore, convocatis etiam ad eam rem praestantissimis viris, Regique a consiliis, Rex noster optimus et sapientissimus, praestantissima haec Biblia inchoari et ad finem perducere voluit." In the same preface, on p. 4, Arias testifies to the fact that the king defrayed all the expenses of this work: "Quicquid in aureo et plane divino hoc munere vobis exhibetur, id totum *Philippi*, Regis Potentissimi, ac de re literaria, optime meriti ejus mandato nos...huic tanto operi praefuimus...*magnificentissimis sumtibus, amplissimae munificentiae, vereque Principe homine dignae liberalitati acceptum referre*."

The Theologians of Louvain in their epistle to the king, dated September 30, 1589 also testify to the same fact. "Quum intelligeremus, vestram Regiam Majestatem...jubere, ut sacra Biblia...*Christophori Plantini* typis imprimerentur, ac ad hujus operis celeriorum et expeditiorum absolutiorem *ingentem pecuniae vim ad sublevandos typographi sumtus liberaliter offerre*, maximam nobis haec res commovit admirationem."

³ "Quamobrem Benedictum Ariam Montanum, Doctorem Theologum, ex aulae nostrae Sacerdotibus isthic cum litteris, et commoda ad eam administrandam rem facultate legare decrevimus."

⁴ *Guidonem Fabricium*...Hebraici idiomatis peritissimum, atque adeo Syriacae linguae insigni cognitione ornatum (quod quidem vel ex ipsa N. Testamenti Syriaci latina interpretatione aperte cognosci potest) non est, quod meis verbis hoc loco commendem" (second preface).

⁵ *Nicolaum Fabricium Guidonis* fratrem, ac potissimum in Hebraica lingua non infelicitersum versatum, qui sua diligentia et continuis laboribus, in hoc opere transcribendo, interpretando et corrigendo inter caeteros nobis etiam adjumento fuit huic catalogo merito inserendum duximus" (*ibid.*).

⁶ "In primis autem sacrarum literarum studiosi *Augustino Hunnaeo* et *Cornelio Goudano*, duobus Lovaniensis Gymnasii luminibus, sacrae Theologiae Doctoribus et publicis Professoribus, ac toti rei literariae addictissimis, ingentes habeant gratias; his enim propter insignem eruditionem et sacrarum linguarum non vulgarem cognitionem, optimi Regis mandato, hoc opus evolvendum ac diligenter examinandum, a Lovaniensi academia commissum est. Qui...adhibito ad eam rem *Johanne Harlemio*, Sacrae Theologiae Licentiate, in omni linguarum genere exercitatissimo, S. Scripturae et Hebraicae linguae apud Lovanienses in Societate Jesu Professore suo munere cum summa laude perfuncti sunt" (*ibid.*).

⁷ Maximam vero partem, quae hic diligenter correctae, exornatae, perpolita et elaboratae sunt, *Francisci Raphelengi*, quem sibi generum Plantinus adsevit, summae industriae, incredibili diligentiae, continuae sedulitati, perspicaci ingenio et praestanti judicio acceptam referre debeo" (*ibid.*).

them with a collection of readings from various MSS.;¹ *Andreas Dumas* (*Masius*) supplied them with the Chaldee of the former Prophets, Psalms, Ecclesiastes and Ruth, and prepared the *Syriac Dictionary and Grammar* for the Apparatus;² Cardinal *Granvelle* sent a copy of the Vatican codex of the Alexandrian version;³ *Clement*, an English physician, supplied them with a MS. of the Alexandrian version of the Pentateuch from Thomas Morus' library,⁴ and D. Bomberg sent them an old MS. of the Syriac version of the New Testament.⁵ Besides, the University of Alcalá and other persons are honorably mentioned as friends of the undertaking.

The work which was commenced in 1569 was finally completed in 1572, 8 vols. fol. The main title is: *Biblia Sacra Hebraice, Chaldaice Graece et Latine, Philippi II. Reg. Cathol. Pietate et Studio ad Sacrosanctae Ecclesiae usum*. Christophorus Plantinus excudebat Antwerpiae, 1569.

This title is surrounded by a portal, the decorations of which are emblems in praise of the king. The title is followed by two prefaces. The first is superscribed: "*Benedicti Ariae Montani*, Hispaniensis, in Sacrorum Bibliorum quadrilinguio Regiam Editionem, de divinae Scripturae dignitate, linguarum usu, et Catholici Regis consilio Praefatio;" the second "*Ejusdem Benedicti Ariae Montanialis ad Lectorem Praefatio*. In qua de totius operis usu, dignitate, et apparatu ex ordine disseritur." Then follow on 51 pages a number of letters, approbations, privileges, etc. After this comes the *Pentateuch*, which is contained in the first volume with this special title:

חמשה חומשי תורה

תרגום על אורייתא

PENTATEUCHOS

QUINQUE LIBRI MOYSI.

This title is surrounded by a portal with the inscription above שער בתיי הקדומי, while the sill bears the words from Prov. 21:1, in Hebrew.

The *second volume*, which like the following, has a separate title, contains Joshua, Judges, Samuel, Kings, Chronicles, and the Prayer of Manasseh, with the exception of the Chaldee on the Chronicles.

¹ *Sirletus* Cardinalis Sacrorum voluminum varias lectiones tanta industria et judicio collegit, et quas sequi, et quas rejicere oporteat, ita docte admonuit, ut merito tanti beneficii immortales gratias amplissima huic viro habere debeas."

² *Ab Andrea Masio*, viro a consiliis et Secretis Ducis Cliviae, plerisque valde doctis annotationibus, et Chaldaica Paraphrasi in priores Prophetas, Psalmos, Ecclesiasten et Ruth, ope Hispani exemplaris a se Romae inventi, et quod maximum est, Dictionario Syriaco cum ejusdem idiomatis doctissimo Grammatica aucti sumus."

³ *Granvellanus* Cardinalis Bibliorum Graecorum exemplaria suis impensis ad Vaticanorum fidem descripta, ac diligentissime collata, ad nos opportune transmisit."

⁴ Est etiam nobis a *Clemente*, Anglo, Philosophiae et Medicinae Doctore, qui in hisce regionibus propter Christianam religionem exulat, exhibitum Pentateuchi Graeci, ex *Thomae Mori* Bibliotheca excellentissimum exemplar."

⁵ *Daniel Bombergus*, paterni tum nominis, tum ingenii haeres, Novi Testamenti antiquissimum exemplar Syriacum Colonia Agrippina ad nos adtulit, quod quidem magno nobis fuit usui et commodo."

The *third volume*, Ezra and Nehemiah without the Chaldee, the third and fourth Esdras in Latin, Tobith and Judith according to the Vulgate and LXX.; Esther with the Chaldee, and the additions to Esther in Greek with a Latin translation; Job, Psalms and the canonical books of Solomon with the Chaldee; Wisdom and Ecclesiasticus in Greek with a two-fold Latin translation.

The *fourth volume* contains the prophetical books with the Chaldee, with the exception of Daniel; first, second and third books of Maccabees.

The *fifth volume* contains the New Testament in four columns: the first contains the Syriac version in Syriac types; the second a Latin translation thereof by Guy-le-Fevre-de-la-Boderie; the third the Vulgate; the fourth the Greek of the Complutensian, and at the bottom the Syriac text in Hebrew characters with vowel-points. The Syriac version is given on the whole of the New Testament, with the exception of John's epistle, Jude's epistle, and the Revelation. The text of the New Testament is preceded by a preface, which treats of the antiquity and character of the Syriac version, prepared by le Fevre.

The *sixth volume* contains:

1. Thesauri hebraicae linguae, olim a Sante Pagnino, Lucensi, conscripti, Epitome, cui accessit Grammatices libellus ex optimis quibusque Grammaticis collectus. Antwerpiae, excudebat Christophorus Plantinus, Prototypographus Regius, M.D.LXXII.

2. Dictionarium Syro-Chaldaicum, Guidone Fabricio Boderiano collectore et auctore. Antwerp, etc.: M.D.LXXII.

3. Grammatica linguae Syriacae, inventore atque auctore Andr. Masio. Opus novum et a nostris hominibus adhuc non tractatum quod laboriosa animadversione atque notatione vocalium aliorumque punctorum Syriacorum; quibusque dictionibus in optimis emendatissimisque libris appositorum ille nuper composuit. Antwerp. ex offic. Christ. Plantini, Regii Typogr. M.D.LXXI.

4. *Syrorum Peculium*, hoc est, Vocabula apud Syros scriptores passim usurpata: Targumistis vero aut prorsus incognita; aut in ipsorum Vocabulariis non satis explicata. Andreas Masius sibi, suae memoriae juvandae causa colligebat. Antwerp. ex officina Christoph. Plantini, M.D.LXXI.

5. Lexicon Graecum et Institutiones linguae graecae, ad Sacri Apparatus instructionem. Antwerp, etc.

The *seventh volume* contains:

1. "Communes et familiares hebraicae linguae idiotismi, omnibus Bibliorum interpretationibus ac praecipue latinae Sanctis Pagnini versioni accommodati, atque ex variis doctorum virorum laboribus et observationibus selecti et explicati. *Benedicti Ariae Montani, Hispalensis*, opera. Ad Sacrorum Bibliorum Apparatum." Antwerp. etc. M.D.LXXII.

[Arias in correcting Pagnini's Latin translation of the Hebrew text, so closely adhered to the original Hebrew, that the translation has become entirely unin-

telligible. For the explanation of this translation he prepared the "Communes," which gives the Hebrew idioms in the Latin language according to the alphabet.]

2. *Liber Joseph*, sive de arcano sermone ad sacri apparatus instructionem a Benedicto Aria Montano Hispalensi concinnatus.

TYPOGRAPHUS LECTORI.

Habes in hoc opere, studiose Lector, praeter plenam totius argumenti suscepti disputationem, ultra undecim mille sacrae Scripturae loca aperte explicata, ad quae caetera quaecunque ejusdem generis fuerint, referre certissime possis. Quod si hoc volumen cum proximo de Actione jungas, perpetuum sacrorum librorum commentarium tibi paraveris. Antwerp. Excud. Chr. Plantin. etc. M.D.LXXI.

3. *Liber Jeremiae*, sive de Actione ad sacri apparatus instructionem, Bened. Aria Montano, Hispal. auctore editus.

TYPOGRAPHUS LECTORI.

Novi argumenti librum tibi, studiose Lector, edimus, non modo ad Sacrarum Scripturarum interpretationem sed ad omnium fere aliorum autorum expositionem utilissimum; et multorum in Sacra Scriptura difficillimorum locorum indicem expeditissimum. Antwerp. etc.

[This book contains an explanation of all the members of the human body, mentioned in the Bible, especially in explanation of anthropomorphistic terms. Arias termed the book *Jeremiah*, because this prophet is especially rich in such terms.]

4. *Tubal-Cain*, sive de mensuris sacris liber, tribus voluminibus distinctus. De Cubito., De Satho., De Sielo. B. Aria Montano Hispalensi auctore.

TYPOGRAPHUS LECTORI.

Exhibemus tibi, studiose Lector, non solum mensurarum, ponderum, ac numerorum, quae in sacris indicantur, certam expensamque rationem, sed earundem rerum elementa vera, quibus aliorum etiam auctorum, qui aliquod in hoc genere scripsere, sententiam vera aestimatione tenere possis. Antwerpiae. Excud. Christoph. Plantinus, Typogr. reg. ad Sacror. Biblior. apparatus M.D.LXXII.

5. *Phaleg*, sive de gentium sedibus primis, orbisque terrae situ, liber, B. Aria Montano, Hispalensi, auctore. Antwerp. M.D.LXXII., Sixteen pages with a map of the globe.

6. *Chaleb*, sive de terrae promissae partitione. Ten pages with a map of that country.

7. *Chanaan*, sive de duodecim gentibus. Seven pages with a map.

8. *Exemplar*, sive de sacris Fabricis liber, B. Aria Montano Hisp. auctore. Antwerp. etc.

9. *Aaron*, sive sanctorum vestimentorum ornamentorumque summa descriptio, ad sacri Apparatus instructionem : B. *Aria Montano*, Hisp. expositore. Antwerp.....M.D.LXXII. Six pages with an engraving, representing the high priest and a common priest.

10. *Nehemias*, sive de antiquae Jerusalem situ volumen ; a B. *Aria Mont.* Hisp. descriptum. Two pages, with a rapid sketch of the city.

11. *Daniel*, sive de saeculis codex integer a B. *Aria Montano*, Hisp. rationem ex sacris nominibus subducente, conscriptus.

TYPOGRAPHUS LECTORI.

Omnia fere, quae de temporum ratione significata majoribus summis in sacra. Biblibus historia nobis credenda proponebantur, minutis numeris e propriis locis sigillatim in hunc codicem relata, jam velut demonstrata tenere licebit. Exspectabis vero ab auctore ipso (tantum Deus illius vota secundet) majus opus, in quo historiarum in speciem circa tempora repugnantiae apertissima explicatione dirimantur. Interim his frui laboribus, tibi magno ad lucem sacrae lectioni admovendam usui futuris. Antwerp.....M.D.LXXII. Eleven pages.

[These eleven parts were published separately at Leyden in the year 1593, 4to, under the title: *Antiquitatum Judaicarum* Libri IX. Richard Simon's¹ remark that, the whole matter, which is treated in these essays is to be found more complete and more correct in other writings, is indeed correct; and yet it is but just to judge the work of Arias in accordance with his times, and the helps which he could make use of, and in both respects, he has done all he could.]

12. *Index biblicus*, qui res eas de quibus in sacris Bibliis agitur, ad certa capita, Alphabeti ordine digesta, revocatus, summa brevitate complectitur. Twenty-seven pages, by John of Harlem.

13. *Catalogus* librorum canonicorum Vet. et N. Testamenti ex Cap. XLVII. Concilii tertii Carthaginensis, celebrati circa annum Dom. CCCC. [is appended to the 12, and contains also the testimony of the Church-fathers with regard to Tradition].

14. *Hebraea, Chaldaea, Graeca et Latina*, nomina virorum, mulierum, populorum, idolorum, urbium, fluviorum, montium caeterorumque locorum, quae in Bibliis utriusque Testamenti leguntur in veteri interprete, cum aliquot appellativis hebraicis, chaldaicis, et graecis vocibus, adjecta eorum expositione et explicatione. Locorum praeterea descriptio ex Cosmographis.

¹ "Dans le traité intitulé Joseph il a expliqué quantité des mots, qui se trouvent dans l'Ecriture; mais il ne l'a pas fait ce me semble, avec assez d'exactitude. Il affecte une certaine méthode qui ne convient gueres à son sujet, et il rapporte deplus une infinité de choses communes, et qui ne sont ignorées de personne. Il y a d'autres dictionnaires de l'Ecriture qui sont beaucoup meilleures. Le livre, que Bochart a fait, imprimé sous le Nom de *Phaleg*, doit être préféré aux discours, que le même Arias a aussi publiés sous le Nom de *Phaleg* et de Cánaan. On trouvera de plus ailleurs de meilleures Traités, que ceux où il explique ce qui regarde l'Arche de Noë, les Vetemens des Sacrificateurs et la Chronologie de l'Ecriture." (*Histoire Critique du V. Test.*, L.III. ch. 17.)

15. Ben. Ariae Montani, Hispalensis, de varia in hebraicis libris lectione, ac de Mazzoreth, ratione atque usu Praefatio ad Lectorem. Eight pages.

16. Variae Lectiones et Annotatiunculae, quibus *Thargum* i. e. chaldaica paraphrasis infinitis in locis illustratur et emendatur.

17. Loca ex chaldaica paraphrasi rejecta, quae superflua videbantur.

18. Variarum in graecis Bibliis lectionum libellus a Guil. Cantero concinnatus.

19. Illustrissimi D. Sirlleti, S. R. E. Annotationes variarum lectionum in *Psalmos* ad Sacri Bibliorum apparatus instructionem. Eleven pages.

20. Tabula evangelicarum lectionum....ecclesiae syriacae in Dominicos et festos dies anniversarios, by Guy le Fevre.

21. Loca restituta in Novi Testamenti Syriaci contextu ope antiquissimi exemplaris MS.

22. Errata, quae inter excudendum in N. T. irrepserunt [i. e. into the Syriac version].

23. Variae Lectiones in latinis Bibliis editionis vulgatae, ex vetustiss. MSS. exemplaribus collectae, et ad textum *hebraicum, chaldaicum, graecum et syriacum* examinatae. Opera et industria Theologor. in Acad. Lovan.

The *eighth volume* contains the interlineary version of Santes Pagninus, as corrected by Arias, under the following title :

“Hebraicorum Bibliorum veteris Testamenti latina interpretatio, opera olim *Xantis Pagnini* Lucensis : nunc vero *Benedicti Ariae Montani* Hispalensis, *Franc. Raphelengii*, *Alnetani*, *Guidonis et Nic. Fabriciorum* Boderianorum fratrum, collato studio ad hebraicam dictionem diligentissime expensa : censorum Lovaniensium judicio examinata et academiae suffragio comprobata ; ad regii sacri operis commoditatem et apparatus. *Christoph. Plantinus*, regius prototypographus *Antwerpiae* excudebat.” 167 pages.

“*Novum Testamentum* graece cum vulgata interpretatione latina graeci contextus lineis inserta ; quae quidem interpretatio cum a graecarum dictionum proprietate discedit, sensum videlicet magis ; quam verba exprimens in margine libri est collocata ; atque *Bened. Ariae Montani* Hispalensis opera e verbo reddita ac diverso characterum genere distincta, *Lovaniensium* vero censorum judicio et totius academiae calculis comprobata, in ejus est substituta locum. *Antwerpiae*, excudebat *Christ. Plantinus*.” M.D.LXXII.

In the present edition, the Hebrew roots are noted in the margin, in order to assist the beginner in Hebrew. The apocryphal books, which the Church of Rome acknowledges as canonical, are here omitted, but are inserted in the edition of 1584. Another remarkable fact in that edition is the endeavor to change the Hebrew Text in Genesis 3:15 according to the Vulgate. In that passage, the Vulgate reads *ipsa conteret*, referring to the woman, which the Church of Rome refers to *Mary*. The intention was to change the original reading *חַוָּה* into *מָרְיָם*,

adding the massoretic circle הָיָה , as if the Massorites had already noted this unusual reading; but by a mistake הָיָה was printed. But this change, which is ascribed to *Guy le Fevre*, gave so much offense, even in the Church of Rome, that the next edition prepared by *Rapheleng* substituted the original reading.

Arias presented this work in person to Pope Gregory XIII, in his name and in the name of the king of Spain. The pope rewarded him with the commandery of *Pelai Perez*, with which an income of 2000 ducats was connected, and made him one of his house-chaplains.

The fame which Arias had thus acquired, made him the object of jealousy and hatred.¹ Prominent among those who envied him was *Leo de Castro*, canon of Valladolid. Arias was accused of Judaism, because he had the Chaldee paraphrase reprinted, which tended to confirm the Jews in their errors. Arias defended himself in an apology written in Spanish, said to be in MS. at Oxford. But in vain. Several times he had to come to Rome to defend himself in person, and was finally honorably dismissed in 1580.

The Antwerp Polyglot belongs to the rare books. Only 500 copies were printed, and on a voyage from the Netherlands to Spain nearly all the copies were lost.²

The Polyglot is generally called the "Antwerp Polyglot" or from the patronage bestowed on it by Philip II, "Biblia Regia," and sometimes also after the printer "Biblia Plantiniana."

This edition was followed by

¹ "This is no new thing that endeavours to promote the publique good should be thus rewarded. For in the former ages we find, that those who labour'd most about the sacred oracles of God, to restore them to their primitive luster, and to wipe off that dust which by injuries of time and ignorance or negligence of transcribers was contracted, and to transmit them pure to posterity (whose endeavours, one would think, might have set the authors without the reach of calumny) have yet been aspers'd and slander'd, their labours calumniated, and their aims perverted. . . . That magnificent work of the King of Spain's Bible could not protect the publisher, Arias Montanus, from the jealousies and calumnies of malignant spirits, of his own brethren; and he hardly escap'd the Inquisition. Erasmus, his extraordinary paines, in publishing the Greek Testament, by comparing ancient copies and translations, was rail'd at by some Friers and ignorant zelots, as if he took upon him to *correct the word of God*. For they cried out, he says, . . . quasi protinus actum esset de religione Christiana; vociferantur, καὶ σχετλιαζουσιν, O cœlum! O terra! corrigit hic Evangelium!" Walton's *Defence of himself*, in *Considerator consider'd*, p. 3, 156.

² "Magnificum hoc opus, orbis miraculum a nonnullis olim, teste Briano Waltons (in apparatu Biblico, ed. Tigur. fol. 205) dictum, quondam mare iratum expertum est, magnam enim exemplarium partem, dum in Hispaniam vehenda essent, absorpta a tempestatum vehementia navi in aquis periisse, ex Mallinkroto jam monuit Wendlerus (in *Dissertat. de variis raritatis librorum causis*, § a). Hinc Sebast. Tengnagelius suo tempore id trecentorum florenorum pretio venundatum esse refert in libello supplicii, S. C. majestati oblato, quo Coraducianae Bibliothecae comparisonem suadet (vid. B. Chr. Richardi *Historia Bibl. Caesar. Vindob.*, p. 84). Initio centum thaleris venisse scribit Mich. Neander (in *Orbis terrae Descript.* B. 5.). Scaliger autem quadraginta duplionibus (pistoles), qui quingenta exemplaria fuisse excusa memorat (in *Scaligerianis*, p. 8). Schelhorn in *Amoenitt. litterar.*, II, p. 398.

1. *The Paris Polyglot.*

The Antwerp Polyglot, which at the beginning of the XVIIth century, was very difficult to be procured, induced the cardinal *du-Perron* to undertake the publication of a similar but more complete work. The Antwerp Polyglot did not have the Syriac version of the O. T., and no Arabic version at all. To supply this want, it was necessary to find such men who could not only publish these versions, but who were also able to facilitate their perusal by a Latin translation thereof. With the aid of *de Thou*,¹ *du Perron* succeeded in inducing two Maronites, *Gabriel Sionita* and *John Hesronita*, who lived at Rome, to come to France. In order to keep them in that country, *Gabriel Sionita* was appointed Professor of Syriac and Arabic, while *John Hesronita* was elected royal interpreter of the Oriental languages. *Sionita* prepared for the most part the translations. But before he finished the Latin translation of the Arabic version, *du Perron* and *de Thou* died. The Maronites presented in the year 1619 a paper to the French clergy at Blois, requesting that a certain sum should at least be appropriated for carrying the Latin translation of the Arabic version through the press. Eight thousand livres were appropriated, which, however, were squandered, and in the year 1625 nothing had been done yet.²

At last, *Guy Michel Le Jay*, attorney of parliament, decided to take the work in his own hands. His plan was to reprint the Antwerp Polyglot, enlarged with the Syriac and Arabic versions. At the suggestion of Cardinal *Berulle* he concluded to have the Samaritan Pentateuch with the Samaritan version also printed, under the care of *Morinus*. In March, 1628, the printing was commenced in the office of *Antoine Vitre*, but on account of differences between *Le Jay* and *Gabriel Sionita*, it was not completed until the year 1645.

The title is :

Biblia. 1. Hebraica. 2. Samaritana. 3. Chaldaica. 4. Graeca. 5. Syriaca. 6. Latina. 7. Arabica. Quibus textus originales totius scripturae sacrae, quorum pars in editione Complutensi deinde in Antwerpiensi regis sumtibus extat, nunc integri, ex manuscriptis toto fere orbe quaesitis exemplaribus exhibentur. Lutetiae Parisiorum, excudebat Antonius Vitre, Regis, Reginae regentis et cleri Gallicani typographus. MDCXXIX-MDCXLV. 9 parts in 10 vols. fol.

¹ "Libani nostri novam Bibliorum editionem parant, cui post Hispanam et ultimam Antwerpianam, meliorem paraphrasim Chaldaicam, sive Syriacam et Arabicam versionem in vetus et novum Testamentum addent cum interpretatione Latina peculiari. Illustrissimus Cardinalis Perronius opus urget, et vicaria opera nostra ad eam rem utitur." *Comp. Lambecii Commentar. de Bibliotheca Vindobonensi*, L. I., p. 150.

² Thus *Sionita* complains in the preface to his edition of the Syriac Psalter: "Quo quidem una cum versione latina frueretur modo Christiana Respublica liberalitate Illustrissimorum Ecclesiae Gallicanae Praesulum, nisi pecunias ab iis in Comitibus Blesensibus anno 1619, huic operi moliendo attributas quidam avertissent, inque aëros et forsitan in suos usus convertissent."

The title is followed by a kind of an inscription, wherein the undertaker of the work is especially made known, as can be seen from the following: "Regnante Ludovico XIV....Gallia....augustos Regis seculorum codices, sacras paginas septeno idiomate personantes....aeterno immortalitatis templo appendit, summo perennitatis auctori, offerente et consecrante *Guidone Michale Le Jay* dat, dicat, vovet." Then comes a very lengthy preface, written in the name of Le Jay, which, however, contains nothing concerning the history of this work, nor anything else of interest.¹ The more instructive is Morin's preface, in which he speaks of the Samaritan Pentateuch and its version. But here, as elsewhere, he regards the Samaritan Pentateuch as the genuine text of the Old Testament.

Vols. 1-4, which were published in 1629, contain the Old Testament, together with the Chaldee, Greek and Latin versions of the Antwerp Polyglot. For the Vulgate neither the edition of Clement VIII. was consulted, nor the critical edition published by the authority of Sixtus V., for the Alexandrian version.² The Chaldee is said to have been changed according to the Venetian and other editions,³ whilst the reprint of the Hebrew text is very defective.⁴

¹ Richard Simon (*Histoire Crit. des V. T.*, p. 518) speaks thus of this preface: "Dans le Preface generale on s'étend d'abord assez au long sur l'autorité de l'Ecriture par rapport à celle de l'Eglise, laquelle seule peut donner les veritables Originaux de la Bible. *Illic Originales Textus, de quibus non mediocriter hodie controversia est, sublatis involucriis, innotescunt; et quae quotidie suboriuntur difficultates, in illa sede tranquillitatis enodatae, feliciter desinent.* On traite en suite de chaque Texte de la Bible en particulier, mais d'une maniere, qui n'est pas capable d'en donner une connoissance assez exacte; outre qu'elle paroît d'être remplie de préjugés en faveur des deux anciennes Versions de l'Eglise; comme si l'on ne pouvoit pas leur donner toute l'autorité qu'elle meritent, sans les préférer au Texte Hebreu. Pour faire voir d'avantage l'autorité de la Version Grecque des Septante, on a rapporté le témoignage d'un Auteur Mahometan, qui la préfère dans un point de Chronologie au Texte Hebreu d'où l'auteur de cette Préface a conclu, que parmi les Mahometans la Version des Septante est plus autorisée que le Text Hebreu Juif, et que le Texte Hebreu Samaritain. Non tantum apud Christianos LXX. Interpretum versio supremæ autoritatis fuit, sed apud Mahometanos etiam ipsos."

² "Mirum videri debet (says Flavigny in his first epistle on that work, p. 39) omnibus piis ac vere Catholicis, aliam esse editionem septuaginta duorum seniorum ab ea, quae nobis a Sixto V. Pont. Max. diplomate Cupientes commendata est atque proposita.—Sed quis ferat Vulgatam editionem Latinam etiam emendatam a Summis Pontificibus ac minime recognitam in hoc opere repraesentari." With these words corresponds what R. Simon says (p. 518): "Il est étonnant que le Pere Morin, qui a eu part à cette edition, ait fait imprimer séparément à Paris la Version des Septante selon l'Exemplaire du Vatican qu'on estime le plus correcte de tous, et qu'on ne l'ait point mis dans cette nouvelle Bible. De-plus, il n'est pas aussi moins étonnant, qu'on n'y ait point mis l'Edition Vulgate selon la dernière correction de Rome."

³ Textus Chaldaeus (says Flavigny, p. 20) omnino interpolatus est ex editione Antwerpiana, Basiliensi et Veneta; ejus autem versio nunquam ab Antwerpiensi, licet interdum mendosa sit, discedens aut absona. Nempe non potuit [referring to Ph. Aquinas, who had charge of the Chaldee and Hebrew Texts] indoctus penitus latino suam illam interpretationem Latinis verbis exprimere.

⁴ "Hebraeus Textus, qui velut omnium primus atque praestantissimus peculiari quadam cura fovendus erat, fuit omnium textuum infelicissimus; totenim ac tantis conspurcatus maculis fuit atque sordibus, obstetricantibus impurissimis manibus Philippi Aquinatis Avenionensis, ut vix ullum reperire liceat versiculum, in quo non sit peccatum iumaniter, in accentibus ubique, in litteris satis frequenter, in vocalibus saepissime." (Flavigny, p. 19.) And further on he speaks of Aquinas: "ita destitutus fuit omnibus praeceptionibus grammaticis, et aliis administrandis ad hoc opus adornandum necessariis, ut etiam coactus fuerit, filium suum adhuc tyronem et immaturum accersere, et eum a jocis puerilibus ad emendanda specimina typographica transmittere. Sed quid insulsius, quam aliam (Vulgatam nempe Latinam) a suo textu versionem excudere, textus enim hebraeus nullam habet versionem sibi correspondentem quae tamen necessaria foret ad tantum apparatusum."

The *fifth volume* consists of two parts, of which the first was published in 1630, containing the four Gospels together with the Vulgate and the Syriac version of the Antwerp Polyglot, but enlarged by the Arabic version and Latin translation thereof, reprinted from the Roman edition of 1591. The second part, published in 1633, contains the remainder of the New Testament. The Arabic version is reprinted from a MS. written in Egypt in the XIVth century. The Syriac version of the second epistle of Peter, the second and third of John, of Jude and of the Apocalypse, which was wanting in the Antwerp Polyglot, is here inserted, the former from Pocock's edition of 1630, the latter from De Dieu's edition of 1627.

The *sixth volume* published in 1632 contains the Samaritan Pentateuch, the Syriac, Arabic and Samaritan versions with a Latin translation. The Samaritan Pentateuch is reprinted from a MS., which Achilles Hartley de Sancy presented to the library of the Oratory at Paris;¹ whilst the Samaritan version is taken from a MS., which Piedro della Valle had bought of the Samaritans in Damascus in the year 1616. The Latin translation to both Samaritan texts was prepared by Morinus.

The *seventh volume*, published in 1642, contains the Syriac and Arabic translations of Joshua, Judges, Ruth, Samuel, Kings and Chronicles.

The *eighth volume*, published in 1535, contains the Syriac and Arabic translations of Ezra, Nehemiah, Job, Psalms, the writings of Solomon and the moral books of the O. T. Apocrypha.³

The *ninth volume*, which appeared in 1645, gives the Syriac and Arabic translations of the prophetical books.

From this table of contents it will be seen that more could have been done, provided the materials of the Parisian libraries had been more perused.⁴

¹ "Pentateuchum Hebraeo-Samaritanum Joannes Morinus edidit juxta optimum Bibliothecae Oratorianae Parisiensis exemplar, quod Rev. Pater Achelles Sancier, tum Congregationis Oratorii D. J. Socius et Symmista anno 1620, huic Bibliothecae dono dederat." *Le Long Biblioth. S. P. I.* p. 358 ed. Masch.

² "Petrus a Valle, Patricius Romanus, qui duodecim totos annos in orientatibus regionibus consumpserat, et cujus potissimum opera, ut audio, Pater Harlaeus Sancier codicem suum nactus est, aliud Pentateuchi exemplar Romam detulit, quod non caractere tantum, sed et idiomate Samaritano conscriptum est." (*Antiqq. Eccl. Orient.*, p. 142.)

³ The reason why the 8th vol. was published before the 7th, is thus given by Le Long, l. c. p. 361: "Iamque septimi tomi magna pars excusa erat, nempe libri Josuae, Judicum et tres Regum priores, ut compleretur ille tomus, suppeditanda erat a Gabriele Sionita Latina librorum Ruth, quarti Regum et duorum Paralipomenon conversio, una cum suis textibus exscribenda cujus cum ab ipso copia non fuisset opportune facta, ideo ad aliud tempus remissa fuit horum librorum editio. Itaque *tomo octavo*,....excudendo insudarunt operae, quem circa exitum anni 1635 perfecerunt."

⁴ Quot ad hanc Bibliorum Polyglottorum editionem perficiendam consummandamque manuscripta exemplaria suppeditarent ditissimae hujus Regiae Civitatis Bibliothecae, utpote cum in sexvelseptem, Regia nimirum, Colbertina, Segneriana, Sangermanensi, Dominicana, Oratoriana et aliis quibusdam tanto numero codices Bibliorum linguis Orientalibus, Graecis et Latinis expressorum serventur, ut si ad calculum revocet, duo et triginta supra trecentos numerentur." *Le Long*, l. c., p. 360.

The greatest merit of the work consists in that it gives for the first time the Samaritan Pentateuch which had hitherto not been known in Europe; and that it furnishes a Syriac and Arabic translation of almost all the books of the Bible. It would have been of greater advantage, if Gabriel Sionita had exhibited a little more critical acumen,¹ and as for his Latin translations they are defective. The attention of Le-Jay having been called to this fact, he gave Sionita to understand to withdraw. Gabriel, being charged with slowness in the work, charged on his side Le-Jay as the cause thereof, which was indeed a matter of fact. When Sionita finished his work in a very short time, and notified Le-Jay thereof, the latter did not commence the printing, but on the contrary, had Sionita put in prison where he had to suffer for six months. In the mean time, Abraham Echellensis was called from Rome, to examine Sionita's translation.² In the year 1640 he arrived at Paris, compared the translation with the original, and although he certified that the former was correct,³ yet he agreed with Le-Jay to undertake the edition of the remaining books at the salary of 1800 livres. But he only published the Syriac and Arabic translation of the Book of Ruth and the third of Maccabees, for in 1641 he returned to Rome after having reconciled Le-Jay with Sionita. A very severe criticism on this Polyglot was written by Valerian de Flavigny in his four epistles⁴ which, although just in many respects, shows his partiality for Sionita and against Abr. Echellensis.

The very high price and the inconvenient size, prevented many from procuring the work. English booksellers offered themselves to buy 600 copies at half of the price, but Le-Jay refused the offer. About that time a work was prepared in England, which made Le-Jay's Polyglot not only not necessary, but finally forced him to sell the work, in which he had invested his whole fortune, as waste paper. The once so famous Paris Polyglot was now replaced by the most complete, correct and useful of all Polyglots, viz.,

¹ "Negari non potest" (says Walton in his *prolegomena*, XIII, § 8) "multos et graves defectus ac naevos in editione ista occurrere, tam ex MSS. librorum quibus usus est Sionita, lacunis, quas aliquando ex proprio ingenio, non ex codice MS. supplevit, et aliquando ut invenit reliquit, quam ex operarum erratis, quae nimis frequenter occurrunt, tum ex versione Lat. quae cum Syr. ubique non exacte quadrat."

² Cf. Abr. Echellensis *Epist. Apologet.*, see p. 141.

³ *Ibid.*, p. 142. "Jussu Eminentissimi Principis Cardinalis ducis mihi injuncto ab Illustrissimis et Reverentissimis D. D. Leonoro d'Estampes Archiepiscopo Remensi, et Jacobo Lescot, Episcopo Carnotensi ad inceptum multilinguis editionis opus promovendum ab eodem Eminentissimo delegatis eorundem Bibliorum versiones, a clarissimo viro Gabriele Sionita.... Latini juris factas ex Syrorum et Arabicorum linguis sedulo evolvi atque perlegi, easque Syriaco et Arabico et archetypis omnino conformes reperi ac fidelissime expressas."

⁴ 1) Epistola in qua de ingenti Bibliorum opere, quod nuper, Lutetiae Parisiorum prodiit, ac ei praefixa Praefatione disseritur. Parisiis, 1646; 2) Epistola altera, in qua, etc., *ibid.*, 1646; 3) Epistola tertia in qua de libello Ruth Syriaco, quem Abrahamus Echellensis insertum esse voluit ingenti isti Bibliorum operi, etc., 1641. Against these letters Abraham wrote: "Apologia de editione Bibliorum Polyglottorum Parisiensium, *ibid.* 1647, and "Epistolae Apologeticae duae adversus Valerianum de Flavigny pro editione Syriaca Libelli Ruth," *ibid.*, 1647. These latter letters elicited Flavigny's fourth epistle: "Epistola adversus Abr. Echellensem de libello Ruth," etc., *ibid.*, 1648.

2. *The London Polyglot,*

OR

Biblia Sacra Polyglotta, complectentia textus originales Hebraicum cum Pentateucho Samaritano, Chaldaicum, Graecum, Versionumque antiquarum, Samaritanae, Graecae LXXII. Interpretum, Chaldaicae, Syriacae, Arabicae, Aethiopicae, Persicae, Vulg. Lat. quicquid comparari poterat. Cum textuum et versionum Orientalium translationibus Latinis. Ex vetustissimis MSS. undique conquisitis, optimisque exemplaribus impressis, summa fide collatis.

Quae in prioribus editionibus deerant suppleta.

Multa antehac inedita, de novo adjecta.

Omnia eo ordine disposita, ut Textus cum Versionibus uno intuitur conferri possint.

Cum apparatu, appendicibus, indicibus, tabulis, variis lectionibus, annotationibus, etc. Opus totum in sex tomos tributum. Edidit Brianus Waltonus, S. T. D., Londini, imprimebat Thomas Boycroft. MDCLVII.

The contents of the work are as follows :

Tom. I. contains : The dedication to King Charles II., eleven pages of Walton's preface and one page giving : *Index eorum quae pro apparatu tomo primo praefiguntur.*

Pages 1-30—Chronologia sacra per Ludovicum Capellum.

Pages 30-36—De ponderibus et pretiis veterum nummorum, eorumque cum recentioribus collatione. Authore Edouardo Brerewood.

Pages 36-38—Briani Waltoni supplementum de Siclorum formis et inscriptionibus cum eorum explicatione.

Pages 39-42—Tractatus de antiquis ponderibus, monetis et mensuris Hebraeorum, Graecorum, Romanorum ex variis auctoribus.

Pages 42-44—De mensuris seu vasis ex iisdem auctoribus.

Pages 45-48—Explicatio idiotismorum seu proprietatum linguae hebraicae et graecae quae saepius in Scripturis occurrunt.

Pages 48-53—Terrae sanctae descriptio, Jacobi Bonfrerii Annotationes in Christiani Adichomii descriptionem Terrae sanctae, Johannis Lightfoot Animadversiones in tabulas chorographicas terrae sanctae.

Pages 1-38—Trisagion sive Templi hierosolymitani triplex delineatio : una ex scriptura juxta mentem Villapandi et descriptionem ab eo factam, altera ex Josephi mente et descriptione, tertia ex Judaeorum in Talmude descriptione et juxta mensuras ab ipsis isthic traditas, per Ludovicum Capellum (with three pages illustrating the temple and Jerusalem).

Pages 1-102—Briani Waltoni in Biblia Polyglotta prolegomena.

1. De linguarum natura, origine divisione, numero, mutationibus et usu.

2. De literis sive characteribus, ipsarum usu mirabili, origine et inventione prima et diversitate in linguis praecipuis.

3. De lingua hebraica, ejus antiquitate, conservatione, mutatione, praestantia et usu, characteribus antiquis, punctisque vocalibus et accentibus.

4. De Biblicorum editionibus praecipuis.

5. De Biblicorum versionibus.

6. De Variantibus in Scriptura lectionibus.

7. De Textuum originalium integritate et auctoritate.

8. De Masora, Keri et Ketib, variis lectionibus Orientalium et Occidentalium, Ben Asher et Ben Naphtali et de Cabala.

9. De versione graeca 72 interp. aliisque Graecis versionibus.

10. De versione Vulgata latina.

11. De Pentateucho Samaritano ejusque versionibus.

12. De lingua Chaldaica et versionibus Chaldaicis.

13. De lingua Syriaca et versionibus Syriacis.

14. De lingua Arabica et versionibus Arabicis.

15. De lingua Aethiopica et versionibus Aethiopicis.

16. De lingua Persica et versionibus Persicis.

One unpag'd leaf, containing on one side, "errata."

Page 1—Title.

Page 2-865. The Pentateuch: Textus hebraicus cum versione, interlineari Santis Pagnini (corrected by B. A. Montanus and others), vers. Vulgata latina, vers. graeca LXX. Interpretatione latina, Targum Onkelos cum versione latina, textus Hebraeo-Samaritanus, versio Samaritana, text. et vers. Sam. translatio latina, vers. syriaca et arabica cum interpretatione latine.

Tom. II. contains

Page 1—Title.

Pages 2-627—Earlier Prophets and Ruth: Textus hebraicus cum versione interlineari Santis Pagnini; vers. Vulgata latina, vers. graeca LXX. Interp. cum translatione latina, Targum Jonathan cum versione latina, vers. syriaca et arabica cum interpretatione latine.

Pages 628-890—Chronicles, Ezra, Nehemiah, with all the versions as the earlier prophets, excepting the Chaldee.

Page 1—Title.

Pages 2-29. Esther, the versions of the earlier prophets, excepting the Arabic.

Tom. III. contains:

Pages 2-87—Job: Textus hebraicus cum versione interlineari Santi Pagnini; vers. Vulgata latini, vers. graeca LXX. Interp. cum translatione latina, Targum cum versione latina, vers. syriaca et arabica cum interpretatione latine.

Pages 88-319—The Psalms, besides all the versions given under Job, it also has versio aethiopica cum translatione latina.

Pages 320-395—Proverbs with all the versions as under Job.

Pages 396-448—Ecclesiastes with the versions as Job, Song of Songs with the versions of the Psalms.

Page 1—Title.

Pages 2-389—Isaiah, Jeremiah, Lamentations with the versions as in Job.

Page 1—Title.

Pages 2-178—Ezekiel, the versions as Isaiah.

Pages 178-227—Daniel, the versions as Isaiah, excepting the Targum.

Page 1—Title.

Pages 2-149—The twelve minor prophets, the versions as Isaiah.

Page 150—Publication-place.

Tom. IV. contains

Page 1—Title.

Page 2—Ordo librorum, etc.

Pages 3-87—1. Oratio regis Manassae cum versione Vulg. latina.

2. Liber Esdrae tertius vers. Vulg. lat., vers. graeca LXX. Interp. cum translatione latina, versio syriaca cum interpretatione latina.

3. Liber Esdrae quartus.

4. Liber Tobiae secundum editionem P. Fagii (Hebrew) cum versione latina. Editio Sebast. Munsteri (Hebrew) cum vers. latina, vers. Vulg. lat., vers. graeca LXX. Interp. cum translatione latina, versio syriaca cum interpretatione latina.

5. Liber Judith vers. Vulg. lat., vers. graeca LXX. Interp. cum transl. lat. versio syriaca cum interpret. lat.

Two leaves unpagéd: Esther chs. 12-16, vers. graeca LXX. Interp. cum trans. lat. vers. Vulg. lat.

Page 1-128—Liber Sapientiae vers. Vulg. lat., vers. graeca LXX. Interp. cum trans. lat., versio syriaca et arabica cum interpret. lat.

Ecclesiasticus with the versions as the "Liber Sapientiae."

Page 1—Title.

Page 2-4—Epistola prima Baruchi scribae vers. syriaca cum interpr. lat.

Pages 5-23—Epistola secunda Baruchi, Epistola Jeremiae vers. Vulg. lat., versio graeca LXX. Interp. cum transl. latina, vers. syriaca et arabica cum interp. latina.

Page 1—Title.

Pages 2-20—Daniel chs. 13, 14 (Historia Susannae, oratio Azariae cum Cantico trium puerorum et historia Beli et Draconis) vers. Vulg. lat., vers. graeca LXX. Interp. cum transl. lat., versio syriaca, syriaca altera et arabica cum interpret. lat.

Pages 1-111—Macabaeorum I. II. III. (Greek) cum interpret. lat. vers. Vulg. lat. vers. syriaca et syriaca altera cum interpret. lat.

Page 1—Title.

Pages 112-159—Macabaeorum II. versio arabica cum interpret. lat.

Page 1—Title.

Pages 2-390—Targum Jonathan ben Uziel, Targum Hieroslymitanum cum vers. lat., versio Persica Jacobi Tawusi cum interp. lat. (to the Pentateuch).

Tom. V. contains

Page 1—Title.

Page 2-982—Novi Testamenti ex editione Roberti Stephani, textus graecus cum versione interlineari, quam ad graeci idiomatis rationem expendit Bened. Arias Montanus, versio Vulgata latina, versio syriaca, aethiopica, arabica et persica cum interpret. lat.

The Persian transl. is only on the gospels.

Tom. VI. contains

Fol. 1, page 1—Title.

Fol. 1, page 2—Index.

Pages 1-8—Variae lectiones hebr. Keri et Ketib.

Pages 8-14—Variae lectiones hebr. inter Ben Asher et Ben Naphtali.

Pages 14, 15—Variae lectiones hebr. inter Occidentales et Orientales.

Page 16—Index alphabeticus parasharum, una cum Haphtaris.

Pages 17-72—Variae lectiones et observationes in Chaldaicum Paraphrasin.

Pages 1-50—Variantes in syriaca versione Veteris Testamenti Lectiones e codicibus nostris MSS. excerpto ab Herberto Thorndicio.

Pages 51-56—Notationes variantis lectionis, a Martino Trostio.

Page 1—Edmundi Castelli praefatio de animadversionum Samaritarum in totum Pentateucho ab eo collectatum, scopo atque usu.

Pages 1-34—Animadversiones samariticae in Pentateuchum, variantes lectiones inter textum hebraeum et samaritanum.

Pages 34-43—Variantes lectiones in aethiopica Psalmorum versione, per Ed. Castellum.

Pages 44-46—Excerpta ex Gregorii Syri in librum Psalmorum a Dudleio Loftusio; et in latinum verso cum annotationibus per Ed. Castellum.

46-47—Annotationes E. Castelli in aethiopicam versionem Cantici Cantico-
rum.

Page 48—Thomae Gravii observationes quadam in persicam Pentateuchi versionem.

Pages 49-55—Annotationes E. Castelli in aethiopicum Novi Testamenti versionem.

Pages 56-68—Thomas Gravii annotationes quaedam in persicam interpretationem Evangeliorum.

Pages 1-80—Edwardi Pocockii variae lectiones arabicae Veteris Testamenti.

Pages 1-196—Flaminii Nobilii notae in variantes lectiones versionis graecae LXX. interpretum.

Pages 1-108—LXXII. interpr. editio Romana cum Veneta et Complut. etc. collata.

Pages 109-120—Annotat. in Gen. et Andraeae Masii Annotat. in librum Josuae.

Pages 121-140—LXXII. interpr. editio Romana cum aliis exemplaribus collata.

Pages 1-24—Variae lectiones Veteris Testamenti Vulgatae latinae editionis ab Luca Brugense, Hentensio, etc. collectae et cum codicibus graecis, syriacis, Bibliis Regiis etc. collatae.

Pages 1-36—Patricii Junii annotationes in MS. Alexandrinum LXX. interpr.

Pages 37-58—Variantes lectiones ex annotatis Hugonis Grotii.

Pages 1-36—Variantes lectiones graece Novi Testamenti.

Pages 1-29—Francisci Lucae Brugensis Notae ad varias lectiones editionis graecae et latinae Novi Testamenti.

Pages 30-36—Variae lectiones Novi Testamenti Vulgatae latinae editionis ab Luca Brugense, Hentensio etc. collectae et cum codicibus graecis, syriacis, Bibliis Regiis etc. collatae.

Page 1-53—Hebraea, Chaldaea, Graeca et Latina nomina virorum, mulierum, populorum, idolorum, urbium, fluvium, montium caeterorumque locorum quae in Bibliis utriusque Testamenti leguntur in veteri interprete, cum aliquot appellativis Hebraicis, Chaldaicis, et Graecis vocibus: adjecta eorum expositione et explicatione. Locorum praeterea descriptio ex Cosmographis.

Pages 54-73—Index rerum et sententiarum Veteris ac Novi Testamenti.

One leaf: errata.

The whole of this stupendous labor was completed in four years. It was published by subscription, under the patronage of Oliver Cromwell, who died before its completion. This gave occasion to the cancelling of two leaves of preface, in order to transfer to King Charles II. the compliment addressed to Cromwell. There are, in consequence, both *Republican* and *Royal* copies, the former of which are the most scarce and valuable.

A very valuable addition to this Polyglot is Edmund Castle's lexicon, entitled:

Lexicon Heptaglotton Hebraicum, Chaldaicum, Syriacum, Samaritanum, Aethiopicum, Arabicum conjunctim, et Persicum separatim, etc. etc. etc. Authore Edmundo Castello, S. T. D. etc. etc., Londini, imprimebat Thomas Boycroft, LL., orientalium Typographus Regius 1669.

3. *Plantin's Hebrew-Latin Editions.*

a. *Hebraicorum bibliorum veteris testamenti latina interpretatio, opera olim Xantis Pagnini Lucensis: nunc vero Bened. Ariae Montani Hispalensis, Franc. Raphelengii Alnetani, Guidonis et Nic. Fabriciorum Boderianorum fratrum collato*

studio ad hebraicam dictionem diligentissime expensa: censorum Lovaniensium iudicio examinata et academiae suffragio comprobata; ad regii sacri operis commoditatem et apparatus. Christoph. Plantinus regius prototypographus Antwerpiae excudebat. (1571). Fol. maj.

The date is not given in the title, but can be seen from the approbations, preceding the same. After the completion of the Antwerp Polyglot, Arias Montanus issued a reprint of the Hebrew O. T. and the Greek N. T., together with Pagnini's Latin interlineary translation, which, as indicated in the title, was corrected by the editor and his collaborators. The Hebrew text is the same as in the Polyglot, but in smaller type. The order of the books of the O. T. is that as in the Latin. The apocryphal books are omitted, although the council of Trent, at which Arias Montanus was present, had declared them to be canonical. In the passage, Gen. 3:15, where the Vulgate reads: *ipsa conteret caput*, with reference to the Virgin Mary, the Hebrew has the reading *הוּא* instead of *הוּי*, with a little circle above, to indicate a different reading in the passage (*הוּי*). But this corruption was made by G. F. Boderianus not by Arias.

b. *Biblia Hebraica-Eorundem latina interpretatio Xantis Pagnini, Lucensis, recenter Benedicti Ariae Montani, Hispalensis, et quorundam aliorum collato studio ad Hebraicam dictionem diligentissime expensa. Accesserunt et huic editioni libri graece scripti, quos Ecclesia orthodoxa, Hebraeorum canonem, sequuta inter Apocryphos recenset, cum interlineari interpretatione latina ex Bibliis Complutensibus petita.* Antwerpiae, ex officina Christophori Plantini. M.D.LXXXIII. Fol.

This is the second and last of Plantin's editions. The text is the same as in the first, but changed in Gen. 3:15, where the correct reading has been put. The Apocrypha are here also inserted, but at the displeasure of the orthodox adherents of the council of Trent, who disliked the manner in which they are mentioned in the title. For this cause the title-page was reprinted, and in some copies it is written: *Accesserunt et huic editioni Libri Graece scripti, qui vocantur Apocryphi cum interpretatione latina*, etc.

4. The Burgos' Edition.

A very rare reprint of Plantin's first edition is the

Biblia Hebraica et latina Ariae Montani. Adjecta est ejus de varia librorum Hebraeorum scriptione et lectione et de versionis Pagniniana defensione commentatio. In Burgo Auracensi, in Hispania, 1581. Fol.

5. The Geneva Editions.

a. *מקרא. Biblia Hebraica. Eorundem latina interpretatio Xantis Pagnini Lucensis, Benedicti Ariae Montani Hispal. et quorundam aliorum collato studio ad hebraicam dictionem diligentissime expensa. Accesserunt libri graece scripti, qui*

vocantur *Apocryphi*, cum interlineari interpretatione latina e *Bibliis Complutensibus* petita. Fol. 1609.

Both the Hebrew and Latin is printed in small types, and has many typographical mistakes.

b. *Biblia hebraica. Eorundem latina interpretatio Xantis Pagnini* . . . *diligentissime expensa.* Genevae 1618. Fol. This is a reprint of the first edition.

6. *The Leyden Edition*

OR

Biblia hebraica cum interlineari interpretatione latina Xantis Pagnini Lucensis, quae quidem interpretatio, cum ab hebraicarum dictionum proprietate discedit, sensum videlicet magis, quam verba exprimens, in margine libri est collocata; atque alia Ben. Ariae Montani Hispalensis, aliorumque collato, studio e verbo reddita, ac diverso characterum genere distincta, in ejus locum est substituta. Accessit bibliorum pars, quae hebraice non reperitur; item Testamentum novum graece cum vulgata interpretatione latina, graeci contextus lineis inserta. Ex officina Plantiniana Raphelengii, 1613. Large 8vo.

7. *The Vienna Edition*

OR

Lex, Prophetæ, Hagiographi Canonici, veteris nempe Testamenti Libri, qui originario nobis etiamnum ore loquuntur, et hebraico in latinum ad litteram versi, et in usum Theologiae Canditarorum vulgati, adjecta editione vulgata, ad exemplar Sixtinum A. MDXCII. in typographia Vaticana Apostolica impressum. Part I. quinque Moysis libros complexa. Viennae, Austriae, Anno a parto Virginis 1743. Large 8vo.

8. *Reineccius' Polyglot and Manual Editions*

OR

a. *Biblia Sacra Quadrilingua V. Testamenti Hebraici cum versionibus e regione positis, ut pote versione Graeca LXX. Interpretum ex Codice Msto. Alexandrino a Jo. Ern. Grabio primum evulgata et origenianis astericis et obeliscis, quoad fieri potuit, instructa et passim emendata, item versione latina Seb. Schmidii noviter revisa, et textui Hebraeo adcuratius accommodata, et Germanica B. Lutheri ex ultima B. viri revisione et editione MDXLIV.-XLV. expressa: adjectis Textui Hebraeo Notis Masorethicis, et Graecae versionis lectionibus Codicis Vaticani editionis Romanae et praecipuis aliarum editionum et interpretum subjectis; notisque Philologicis et Exegeticis aliis, ut et Summariis Capitum ac locis parallelis locupletissimis ornata, accurante M. Christ. Reineccio, Consiliario Saxon. et Gymnasii Weissenfels. Rectore. Accessit Praefatio Salomonis Deylingii, Lipsiae, sumtibus Haered. Lankisianorum. Vol. I., 1750; Vol. II., 1751, fol.*

The first volume contains Genesis to Esther, the second, Job to Malachi, together with the apocryphal books. The left page gives the Hebrew text and the Alexandrian version, the right Schmid's Latin and Luther's German translations.

b. *Biblia Hebraica ad optimorum codicum et editionum fidem recensita et expressa, adjectis notis Masorethicis aliisque observationibus, nec non versuum et capitum distinctionibus, numeris et summariis, accurante M. Christiano Reineccio, Lipsiae, apud R. Chr. Breitkopfium, 1725, 8vo.*

In the preface we are told, as already indicated on the title-page, that in editing this Bible, MSS. have been perused, but their use is nowhere pointed out. An alphabetical table of the Parashioth and a table of the Haphtaroth is given at the end. The type is correct.

c. *Biblia Hebraica ad optimorum, etc.* Editio altera, Lipsiae 1739, 8vo.

This is a second edition of the former, with which it agrees even in its mistakes, which are greater yet, than in the first.

d. *Biblia Hebraica ad optimas quasque editiones expressa cum notis Masorethicis, et numeris distinctionum in Paraschas et capita et versus; nec non singulorum capitum summariis latinis accurante M. Christiano Reineccio, Lipsiae, sumtibus haeredum Lanckisianorum, 1739, 4to.*

This edition distinguishes itself from the former, through the order of pages, which do not run from the right to the left but *vice versa*. The order of books is given in accordance with the German Bibles.

e. *Biblia Hebraica ad optimorum, etc.* Editio tertia, Lipsiae, 1756, 8vo.

This edition was published after Reineccius' death by Caspar G. Pohl, who also wrote the preface, in which he speaks of the changes made by him.

f. *Biblia Hebraica olim a. b. Christ. Reineccio edita et ad optimorum codicum et editionum fidem recensita et expressa, nunc denuo ad fidem recensitionis Masorethicae cum variis lectionibus ex ingenti codicum copia a. b. Kennicotto et J. B. de Rossi collatorum ediderunt D. Jo. Christoph. Doederlein et Joh. Heinr. Meisner, Lipsiae, impensis J. G. J. Breitkopfii et Socior, 1793, 8vo and 4to.*

This edition is valuable on account of the various readings, selected from Kennicott and de Rossi, and put below the text.

g. *Biblia Hebraica, olim a Christ. Reineccio evulgata; post ad fidem recensitionis Masorethicae cum variis lectionibus ex ingenti Codd. MSS. copia a Benj. Kennicotto et J. B. de Rossi collatorum edita, cur. J. C. Doederleinio et J. H. Meisnero, Quorum editioni, ante hos XXV. annos e bibliopolio Lipsiensi emissae, nunc emtionis jure in libr. Orphanotrophei, Halensi translatae accessit G. Ch. Knappii praefatio de editionibus bibliorum Halensibus. Halis, Libraria Orphanotrophei, 1818.*

E. Hutter's Editions.

Several older editions contributed to the formation of Hutter's Bibles :

a. *Via sancta quam non praeteribunt immundi, cum sit pro illis : A qua nec viatores, nec stulti oberrabunt. Sive Biblia sacra, eleganti et majuscula characterum forma, qua ad facilem sanctae linguae et scripturae intelligentiam, novo compendio, primo statim intuitu, literae radicales et serviles, deficientes et quiescentes : situ et colore discernuntur.* Authore E. Huttero, Hamburgi, 1587, fol.

As to the outward appearance of that edition, it is splendid. The whole is divided in four parts, each having a title-page giving in Hebrew and Latin, the contents of the same. In the margin the number of chapters is marked and every fifth verse. The text is taken from the editions of Bomberg, Münster, Stephen, etc., as the following passage indicates in the preface, p. 2 :—

“Deinde etiam exemplaria *Venetiana, Parisiensia, Antwerpiana*, etc., tanquam omnium optima et correctissima, quibus in corrigendo usi sumus, cum hac editione conferas, et reperies, si recte inspexeris, ultra aliquot mille diversitates, quibus exemplaria inter se dissident; si vero cum his contuleris Manuscripta, plures invenies. Quas omnes in hac editione vel notare, vel mutare, vel de iisdem temere sine adhibita justa explicatione, judicare, non potui, nec debui. Occurrunt praeterea hinc inde in Bibliorum transcurso variae et diversae lectiones, et difficilioris intellectus vocabula, partim e viris Masoreth, partim a Rabbinis et interpretibus, partim a nobis ex collatione exemplarium animadversa est observata, quae plerumque circulo consignavi.”

This edition was only printed once, but was published in 1588, 1596 and 1603 with new title-pages. The latter edition has the following title : “*Biblia Ebraea, eleganti... intelligentiam, primo statim... discernuntur, ad propagandam Dei gloriam elaborata cura et studio Eliae Hutteri.*” Hamburgi, ex bibliopolio Frobenio, 1603.

b. *His Polyglot Bible* (incomplete), or *Biblia Sacra, Ebraice, chaldaice, graece, latine, germanice, gallice.* Studio et labore Eliae Hutteri, Germani, Noribergae. Cum Sacrae Caesar. Majestat. quindecim annorum privilegiis, MD.XCIX. Fol., of which only the Pentateuch, Joshua, Judges, and Ruth were published.

Hutter's Hebrew Bible was reprinted in Nissel's edition, in the *Sacra Biblia Hebraea ex optimis editionibus diligenter expressa, et Forma, Literis, Versuumque distinctione commendata.* Labore et studio Joh. Georg. Niselii, Palatini, Linguar. Oriental. Propagatoris. Chrysostom. Κτᾶθε Βιβλία Φάρμακα τῆς ψυχῆς. Τοῦτο πάντων αἰτίων τῶν κακῶν, τὸ μὴ εἶδέναι τὰς γραφὰς. Cum Privilegio, Lugduni Batavorum, Sumptibus et Typis Nisselianis. MDCLXII., large 8vo.

After this title-page, follows another in Hebrew, which, however, is wanting in some copies; i. e. “The twenty and four, viz., the Pentateuch, the earlier and later prophets and the Hagiographa, with all diligence and greatest accuracy, very

carefully examined. The letters are not only beautiful, but have also been subject to the most careful examination, so likewise the Keris and Kethib, the open and closed sections together with the letters which were wanting and superfluous according to the Masoretic rules. Such an edition has not yet been seen. We had it reprinted from an old codex letter by letter, a codex which has been praised very highly by all those who saw it, even by the learned and men of understanding. From this codex, as we found it, we have taken, word by word, letter by letter, accents and vowels, so that a man can rely upon. Blessed be he, whose eyes have seen it. Printed anew in the celebrated and learned city Leyden, by John G. Nissel, a learned philologist, in the year 422 according to the smaller computation [i. e. A. D. 1662].

O. G. Tychsen was the first who detected that Nissel's edition was only a reprint of Hutter's. When the work was completed, Nissel died, and the preface was prepared by Uchtmann, who says: *Huic conatui et ad finem perducto est immortalus. Eousque tamen lucis hujus usura illi frui Deus permisit, ut illud post septennii integri exantlatos labores molestiasque absolutum tandem viderit.* The preface is dated Dec. 16, 1662.

F. Buxtorf's Editions.

A text revised accurately after the Masora, and therefore deviating here and there from the earlier editions, is furnished by Buxtorf's editions, viz :

a. The manual edition, Basle, 1611, 8vo, published under the title : "Twenty and four, the Pentateuch, the earlier and later prophets and Hagiographa, carefully revised, with the signs of the chapters, the Keri and Kethib, the open and closed sections, the letters which are wanting and superfluous, according to the Massora, such an edition has never been seen before. . . . Printed here at Basle, the great and celebrated city, in the year 371 according to the small computation, in the house of Mr. Conrad Waldkirch, whom God may keep." 8vo.

An appendix gives a table of the Haphtaroth. Buxtorf, the father, revised this edition according to the Masora, which was followed by

1. *Biblia hebr. typis Menassae ben Israel, sumptibus Joannis Janssonii, Amstelodami, 1639.*

2. *Biblia Hebraica eleganti caractere impressa. Editio nova. Ex accuratissima recensione doctissimi ac celeberrimi Hebraei Menasseh ben Israel. Amstelodami, Sumptibus Henrici Laurentii, Bibliopolae Amstelodamensis M.DC.XXXV. 4to.*

The Latin title is followed by a Hebrew one, and Menasseh's Hebrew preface and a table of the Haphtaroth. The inner side of the Latin title page has *Menasseh ben Israel Lectori* : "Quid in hac editione a me praestitum fit, te paucis praemonere duxi operae pretium. Correctionem adhibui, quam potui diligentissime. Errata tum in punctis, tum in literis atque adeo etiam in ipsis locorum aliquorum

regulis, quae in exemplaribus hactenus editis non pauca reperi, postquam ea diligenter annotavi, fideliter omnia emendavi. Usus sum in toto hoc opere quatuor editionibus omnium correctissimis et ubi discrepantia aliqua sese obtulit, ad regulas grammaticales et Massorae refugium cepi. Scopus mihi nullus alius fuit, quam veritatem in charitate sequi, absque alterius operae vel laboris, antehac a quoquam praestiti, vel vituperio vel dispendio, haud ignarus scilicet illius Rabbiorum dicti. *Qui se onerat cum ignominia socii non habet partem in futuro seculo.* Gratum piis omnibus hunc meum laborem futurum confido. Vale et fruiere.” It would have been well, if the editor had stated, which four editions he perused, and to which the mistakes, which are not a few in this edition, are to be ascribed. Each page has two columns. At the end of the second Book of Chronicles is a Hebrew postscript, which runs thus: “Praise be to God, the Creator of the world who has given us strength to commence and complete this famous work.” It was completed on the second day of Adar [i. e. February] in the year 5395 A. M. From this date we may suggest, that this edition was commenced in the year 1631, but its completion was postponed, until the unpointed edition of 1630 or 1631, 8vo, by the same publisher and editor, was almost sold, which otherwise would have prevented the sale of his splendid edition in 4to. The order of the book is rather uncommon, the Hagiographa and five Megilloth come before the earlier and later prophets. R. Simon in his *Histoire Critique* du V. T., p. 514 makes the following remark on this edition: “L’édition *in quarto*, de Menassé Ben Israel à Amsterdam en 1635, a cette commodité, qu’elle est non seulement correcte, mais aussi à deux colonnes; au-lieu que les Editions de Robert Estienne et de Plantin sont à longues lignes, et par consequent incommodes pour la lecture.” This edition also recommends itself by being printed on white paper, and having a black clear type.

b. *Buxtorf’s Rabbinic Bible*, Basle, 1618–19, 2 vols. fol.

The first part containing the Pentateuch has the following title (see the following page):

This title page is followed by Buxtorf’s Latin preface; then follows a Hebrew preface, a list of the sections of the Hebrew Bible, a list of the sections according to the Masora; the Hebrew text is surrounded by the Masora, the commentaries of Rashi, Ibn Ezra, Baal Ha-turim, and the Chaldee Paraphrase.

The second, third and fourth parts have each a Hebrew title-page, indicating the respective contents. Thus the second part, containing the Earlier Prophets, gives besides the Hebrew, Chaldee and Masorah, the commentaries of Rashi, D. Kimchi, Gersonides and Isaiah di Trani (the latter only on Samuel and Kings). Appended to this part with a separate Hebrew title-page are the Haphtaroth or Prophetical sections with Kimchi’s commentary. Then follows Buxtorf’s *Tiberias sive commentarius masorethicus triplex*, etc. 108 pages. Basileae 1665 (printed also separately).

אין זה כי אם בית אלהים
וזה שער השמים
הקשיבו אלי עמי ולאוּמִי

BIBLIA SACRA

HEBRAICA

ET

CHALDAICA

Cum Masora, quae Critica Hebraeorum sacra est, Magna et Parva, ac selectissimis Hebraeorum interpretum Comentariis, Rabbi Salomonis Jarchi, R. Abrahami Aben Esrae, R. Davidis Kimchi, R. Levi Gerson, R. Saadie Gaon, R. Jeschajae, et Notis ex authore, quem Baal Turim vocant, collectis, quibus textus Grammaticae et historice illustratur.

In his nunc primum, post quatuor editiones Venetas

Textus Chaldaicus, qui Targum dicitur, a deformitate punctationis, et gravitate vocum innumerarū, vindicatus; Loca in Masora transposita, deficientia, pugnancia, numeris depravata, subsidio, diversorum exemplarium et Concordatiarum Hebraicarū, quantum fieri potuit, reposita, restituta, et conciliata sunt, ut in praefatione amplius declarabitur.

Studio fido et labore indefesso

JOANNIS BUXTORFI,

linguae Sanctae in Academia Basileensi Professoris Ord.

Basileae

Sumptibus et typis Ludovici. König, 1619.

למגד, לנל אד, זל, זל, זל.

גדול יהיה כבוד הבית הזה
האחרון מן הראשון

וּבְכֹל בְּנֵי לְמֹדֵי יְהוָה וְכֵן שָׁלוֹם בְּנֵי:

The third part contains the prophetical books of Isaiah to Malachi with the Chaldee, Masora, the commentaries of D. Kimchi and Rashi; Ibn Ezra's commentary on Isaiah, Hosea to Malachi.

The fourth part contains the remainder of the books of the O. T., with the Chaldee (excepting Daniel, Ezra, Nehemiah, Chronicles) and Masora. It also contains the commentaries of Rashi on Psalms, Proverbs, Job, Daniel, Ezra, Chronicles and the five Megilloth; Ibn Ezra's commentaries on the same books with the exception of Chronicles; Gersonides' commentary on Proverbs and Job; Saadia on Daniel; D. Kimchi on Chronicles. Appended to this part is the Jerusalem Targum, the Masorah finalis of Jacob ben Chayim and the variations between Ben-Asher and Ben-Naphtali.

This edition was followed by

a. The famous Rabbinic Bible of Moses Frankfurter, Amsterdam 1724-1727. 4 vols. fol., known from the initial words of its title as *Sepher Kehilloth Moshe*, i. e. the Congregation of Moses. The lengthy Hebrew title runs thus in English:

“The book of the Congregation of Moses, i. e. the Great Bible with all commentaries, page by page, which have hitherto been printed, so that nothing is wanting, viz., the Holy Scripture with the Chaldee, the commentaries of Rashi, Ibn Ezra and that of the author of the Turim, the great and small Masora. The text is translated, punctuated, and has the accents and the Masora, according to the precept of the ancient scribes, the men of the Great Synagogue, and of those who came after them, whose precepts we have observed concerning the suspended, minuscular, majuscular and inverted letters; those words which have more points than letters, and vice versa; the closed and open sections and the words which are written but not read, read but not written, as well as those letters which are crowned; all this has been carefully revised, as much as possible. Besides all this, there has been added and collected a large collection of the great and renowned wise in Israel, whose names are great, and who are known by their writings and expositions, viz., the exposition of the very learned Levi ben Gerson, that of the most excellent Rabbi Chiskuni of blessed memory, as well as the Imre Noam of the great and celebrated Rabbi Jacob de Letkas; the exposition of the famous and great physician, the celebrated Obadiah Sforno, and the shorter scholia of those learned men, which are mentioned in the preface and are entitled *Komez Mincha*. All this has been gathered together into one congregation together with an holy addition according to a nice order, and decorated with all kinds of ornaments by the learned and celebrated teacher of the law, Moses Frankfurter, judge of the holy congregation at Amsterdam, author of the book *Nephesh Jehudah*, *Zehje-nachmenu* and *Shebah Pethiloth*, the son of the very wise teacher of the law, Simeon Frankfurter of blessed memory and author of the book *Ha-chaim*, etc. His hand is still stretched out, to get a hold of the holy branches over the prophets and Hagiographa, to gather and collect them from

places and precious books, which are more precious than the topaz of Ethiopia and the gold of Ophir, which are all in general very excellent, but for the most part have not yet been printed, but are preserved in a hidden treasury, as not to be seen by a human eye. Their order and name will be given in the title of the sections of each part. Printed at Amsterdam, in the house and printing-office of the judge mentioned above, in the year 484 according to the smaller computation (i. e. A. D. 1724).

The second and third volume was published in 1726, and the last in 1727.

As to the contents of this gigantic work, which is called "the Congregation of Moses," they are as follows :

A. The *first volume*, embracing the Pentateuch, is preceded

1. By an *Index Rerum* by Obadiah Seforno.¹
2. A treatise on the design of the law, by the same ;
3. The approbations of the Synagogues of Amsterdam and Frankfort ;
4. Frankfurter's explanation of the different signatures of the authors ;
5. A preface of former rabbinical Bibles ;
6. An index of all the chapters of the Books of the O. Test.
7. An introduction by Chaskuni ;
8. An introduction by Levi ben Gershon ;
9. An introduction by Obadiah Seforno ;
10. An introduction by Abn Ezra ;

11. The Pentateuch with the Chaldee of Onkelos, in two parallel columns, surrounded by the Masora, commentaries of Rashi, Abn Ezra, Levi ben Gershon, Jacob b. Asher, Chaskuni, Jacob de Illescas, Seforno and Frankfurter, the editor.

B. The *second volume*, comprising the earlier Prophets (Joshua, Judges, Samuel and Kings), begins with Prefaces of D. Kimchi, Levi b. Gershon, Samuel b. Laniado, and Frankfurter, then comes the Hebrew and the Chaldee, with Commentaries by Rashi, D. Kimchi, Levi b. Gershon, Samuel b. Laniado, Frankfurter, and notes on Judges and Samuel by Isaiah de Trani. At the end of Judges (p. 97 etc.) are added the notes of Aaron b. Chajim, called "*the heart of Aaron*," on Joshua and Judges ; and at the end of Samuel (p. 278 etc.) are Meier Arama's notes on Isaiah and Jeremiah, called "*light and perfection*."

C. The *third volume*, comprising the later Prophets, i. e. Isaiah, Jeremiah, Ezekiel and the twelve minor Prophets, begins with Prefaces by a grandson of Laniado, Frankfurter, and Be-Rab, then follow the Hebrew text and the Chaldee Paraphrase, surrounded by the Massorah, and the commentaries of Rashi and D. Kimchi, which extend over all the books in this volume ; of Ibn Ezra on Isaiah and the minor Prophets ; Be-Rab on Isaiah ; Meier Arama on Isaiah and Jere-

¹ See my article in McClintock and Strong's Cyclop. s. v. *Obadiah*, Vol. VII, p. 270.

miah ; Samuel Laniado on Isaiah ; Frankfurter on Isaiah, Jeremiah, Hosea, Joel, Amos, and Jonah ; Almosino on Hosea, Habakkuk, and Micah ; and Sephorno on Jonah, Habakkuk and Zechariah.

D. The *fourth volume*, comprising the Hagiographa, i. e. Psalms, Proverbs, Job, the Five Megilloth, Daniel, Ezra, Nehemiah and Chronicles, begins with Prefaces of Ibn Ezra, Frankfurter, Ibn Jachja, and then follow the Hebrew text and the Chaldee Paraphrase, with Commentaries of (1) *Rashi* on the Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah and Chronicles ; (2) *Ibn Ezra* on the same, with the exception of Chronicles ; (3) *Ibn Jachja* on the same books as Rashi ; (4) *Sephorno* on the Psalms, Job, Song of Songs and Ecclesiastes ; (5) *Jaabez* on the Psalms, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Daniel, Ezra, Nehemiah, Chronicles ; (6) *Gersonides* on Proverbs, Job, Song of Songs, Ruth, Esther, Daniel ; (7) *Frankfurter's* (מנחת ערב) on Proverbs, Ruth, Esther, and Chronicles ; (8) *D. Kimchi* on Daniel and Chronicles ; (9) *Menachem ha-Meiri* on Proverbs ; (10) *David ibn Jachja* on Proverbs ; (11) *Nachmanides* on Proverbs ; (12) *Farissol* on Job ; (13) *Simon Duran* on Job ; (14) *Meier Arama* on the Song of Songs ; (15) *Saadias* on Daniel, and (16) *Samuel Aleppo* on Psalms 119-134.

Whereupon follows the great Massora, the various readings of the Eastern and Western Codices ; a treatise upon the accents and the differences between Ben Asher and Ben Naphtali.

b. *Lebenson's Rabbinic Bible* or "Mikraoth gedoloth," published at Warsaw, 1860-68, 12 vols. small folio. The text is on the whole very correct.

This gigantic work contains 32 commentaries, among others also the critical commentary of Norzi. It is divided as follows :

A. The first volume embracing *Genesis* is preceded by

1. The different approbations, written by several rabbis in favor of the undertaking ;

2. The preface of Jacob ben Chayim. Then follows

3. *Genesis* with the Chaldee of Onkelos in two columns, the Massora, Toldoth Aaron and Toldoth Jacob (or an index of passages found in the Midrashim, Talmud, etc.), the commentaries of Rashi, Ibn Ezra, Jacob ben Asher (בעל הטורים), Nachmanides, Sephorno, Ephraim Lencyz (כלי יקר homiletic), Elias Wilna (אדרת אליהו grammatico-mystic), the Haphtaroth, the Jerusalem Targum, Norzi's critical commentary (מנחת שי) and S. Edels' commentary or glosses and novellas (חדושי מהרש"א).

B. The second volume, embracing *Exodus* with the contents as in *Genesis*.

C. The third volume, embracing *Leviticus*, " " " "

D. The fourth volume, embracing *Numbers*, " " " "

E. The fifth volume, embracing *Deuteronomy*, " " " "

- F. The *sixth volume* embracing the *Five Megilloth* contains,
- a. *Song of Songs*, with the Chaldee, the lesser and larger Massora, the index of passages found in the Talmud, etc.; the commentaries of Rashi, Ibn Ezra, Saphorno, David Altschul (מצורות דור מצורות ציון), and Norzi's critical commentary (מנחת שי).
 6. *Ruth*, with Chaldee, the Massora, index, commentaries of Rashi, Ibn Ezra, S. Oceda (אגרת שמואל), and Norzi's commentary.
 - c. *Lamentations*, like *b*.
 - d. *Ecclesiastes*, like *a*.
 - e. *Esther* with the Chaldee, Massora, index, commentaries of Rashi, Ibn Ezra, Norzi, Ashkenazi (יוסף לקח), together with the preface of Ashkenazi, the second Targum on Esther and explanation of the same (ביאור).
- G. The *seventh volume*, embracing Joshua, Judges, Samuel, contains :
- a. *Joshua*, with the Chaldee, the Massora, index of passages, the commentaries of Rashi, D. Kimchi, Dav. Altschul, Levi ben Gershon, Elias Wilna (ביאור הגרא) and Norzi.
 - b. *Judges*, like the preceding, but in place of Wilna's commentary is found that of Isaiah de Trani (פי' ר' ישעיה).
 - c. *Samuel*, like the preceding.
- H. The *eighth volume*, embracing Kings and Chronicles, contains :
- a. *Kings* with the Chaldee, Massora, index of passages, the commentaries of Rashi, Kimchi, Altschul, Levi ben Gershon, El. Wilna and Norzi.
 6. *Chronicles* with the Massora, index of passages, the commentaries of Rashi, Kimchi, Dav. Altschul, Wilna and Norzi.
 - I. The *ninth volume*, embracing Isaiah and Jeremiah, contains :
 - a. *Isaiah*, with the Chaldee, Massora, index of passages, the commentaries of Rashi, Kimchi, D. Altschul, El. Wilna and Norzi.
 - b. *Jeremiah*, all excepting El. Wilna.
- K. The *tenth volume*, embracing Ezekiel and the Minor Prophets, contains :
- a. *Ezekiel*, like Isaiah :
 - b. The *twelve Minor Prophets*, all excepting El. Wilna, and the addition of Ibn Ezra's commentary.
- L. The *eleventh volume*, embracing Psalms and Proverbs, contains :
- a. *Psalms*, with the Chaldee, index, Massora, the commentaries of Rashi, Ibn Ezra, Dav. Altschul and Norzi.
 - b. *Proverbs*, all like the Psalms with the addition of Levi ben Gershon's commentary.
- M. The *twelfth volume*, embracing Job, Daniel, Ezra, Nehemiah, contains :
- a. *Job*, with all as in Proverbs.
 - b. *Daniel*, with the Massora, index and the commentaries of Psalms together with Saadia's commentary.

c. *Ezra*, like *Daniel*, but without Saadia's commentary.

d. *Nehemiah*, like *Ezra*.

Appended to this volume is a treatise on the vowel-points and accents, the *Massora finalis* of Jacob b. Chayim, and the various readings of the Eastern and Western Codices.

Besides the editions of the entire Bible with Rabbinical commentaries, portions of the Bible with the commentaries of one or the other Rabbi were published in the course of time, to describe which, is not our intention, as they contain nothing new, but what has already been published in the larger Rabbinic Bibles.

G. Joseph Athias' Text.

Neither the text of Hutter nor that of Buxtorf was without its permanent influence; but the Hebrew Bible which became the standard to subsequent generations was that of Joseph Athias, a learned rabbi and printer at Amsterdam. This text was based on a comparison of the previous editions with two MSS.; one bearing date 1299; the other a Spanish MSS., boasting an antiquity of 900 years. The first edition of this new text was published at Amsterdam, 2 vols. 8vo, 1661, with the title :

Biblia Hebraica correcta et collata cum antiquissimis et accuratissimis exemplaribus manuscriptis et hactenus impressis Amstelodami, Typis et sumptibus Josephi Athias. Anno M.DC.LXI.

This is the first edition in which each verse is numbered.

A second edition with a preface by Leusden was published in 1667 with the title :

Biblia Hebraica accuratissima, notis hebraicis et lemmatibus latinis illustrata a Johanne Leusden Philosophiæ doctore et Linguae sanctae in Academia Ultrajectina Professore. Amstelodami, typis et sumptibus Josephi Athiae. Anno CIOIOLXVII. 8vo.

These Bibles were much prized for their beauty and correctness, and a gold medal and chain were conferred on Athias in token of their appreciation of them by the States General of Holland.

The Hebrew text is preceded by Leusden's preface, in which he speaks, (1) *de ipso textu hebraeo*, (2) *de notis latinis exteriori margini adscriptis, continentibus argumentum textus*, and (3) *de notis hebraicis in exteriori et interiori margine annotatis*. Then follow (1) the approbation of the Amsterdam Rabbis in Hebrew and Latin; (2) The testimony of the Jewish correctors, Hebrew and Latin; (3) the testimonies of the Leyden theologians, signed by *Abr. Heidanus* and *Joh. Coccejus*; (4) of the Leyden Professor of the Hebrew language *Allard Uchtmann*; (5) of the Utrecht professors *Gisb. Voetius*, *Andr. Essens* and *Fr. Burmann*; (6) of the Groningen theologian *Jacob Alting*; (7) of *Christian Schotanus*, professor of theology at Franeker; (8) *Joh. Terentius*, professor of Hebrew at Franeker. All these

testimonials speak very highly of this edition. The Preface assures, that such pages, which had a mistake, were reprinted in order to have a text as correct as possible. But this work, like any other human work, soon proved itself not to be faultless. *Samuel Maresius* published in 1669 an epistle, in which he especially blames the editor and the correctors for not having noted in Ps. 22:17 besides the Kethib, the Keri. Against this Athias published a brochure: *Caecus de coloribus, hoc est, Josephi Athiae justa defensio contra ineptam, absurdam et indoctam reprehensionem V. Celeberr. D. Samuel Maresii, qua judicat tanquam coecus de praestantissima et ubique celebrata Bibliorum Hebraicorum editone anni 1667, in epistola ad amicum nuper divulgata*; Amstelodami, typis auctoris, 1669. For this brochure, Athias was summoned before the court, where he, however, denied its authorship. Alting, who mentions this fact (in his *epist. XLV.*, part V. of his works, p. 374), adds that he believes Leusden to be the author. Gerhard Meier also published a pamphlet on this whole transaction, entitled: *Sphalmata Bibliorum Leusdenii atque Athiae*. Viteb. 1684, 4to. Jablonski, in the preface to his Hebrew Bible of 1696, § 3 speaks thus of this edition: "Biblia illa Athiae nitidissima sunt, in literis quidem perraro, in vocalibus frequentius, in accentibus saepissime aberrare correctores Athiani deprehenduntur." And § 8, "Variant inter se quaedam exemplaria, quae annum editionis praeferunt 1667. A Cl. Leusdenio edoctus sum, Athias primum decrevisse exemplaria Bibliorum imprimere 4500. Postquam vero 4 aut 5 plagulas impressisset, statuisset numerum illum quingentis exemplaribus augere, plagulas istas sequenti anno impressas fuisse a Leusdenio non correctas. In prioribus leguntur וִי־צֶא־נָח cum Maccaph: in posterioribus sine Maccaph, Genes. 8:18.

The progeny of the text of Athias was as follows: That of

1. *Clodius' Editions,*

OR

a. *Biblia Testamenti Veteris idiomate authentico expressa, versibus, Capitibus, et Paraschajoth, sive sectionibus interstincta, Masoretharum, Kri, Ktif et quae sunt ejus generis notis instructa variantibus lectionibus Orientalium et Occidentalium, Ben Asher et Ben Naphtali, et quae praeterea in editionibus Plantini, Bombergii, Basiliensi, Hispanica Regia, et Anglicana Polyglotta, deprehensae fuerunt, adiecta, latinisque Summariis vel Lemmatibus illustrata.* Opera et studio David Clodii, Ling. Oriental. in alma Gissena Ordinarii, etc. Francofurth ad Moenum, typis et impensis Balthas. Christ. Wustii. Anno MDC.LXXVII. large 8vo.

Besides this Latin title, there is also on the right page a very faulty Hebrew one.

After a dedication of the publisher to the: *Celeberrimarum Academicarum in Germania Theologiae atque Philologiae Doctoribus et Professoribus viris admodum reverendis, amplissimis atque excellentissimis, omnibus ac singulis Dominis et Patronis meis*

honoratissimis salutem et officia, follows Clodius' preface, in which he speaks of the editions, which he perused for his Bible. "Ut autem constet, quibus usus fuero codicibus, scias me *Plantini* habuisse *duos*; in octava, ut vocant, unum, qui anno aerae, Judaicae secundum supputationem minorem 326. Alterum in *quarto*, qui anno ejusdem aerae 340. sive circiter annum aerae Christianae 1566 et 1580 excusi fuerunt. Praeterea ad manus quoque fuit *Bombergii* in *Folio*, qui vulgo Editio *Veneta major*, utpote Venetiis anno aerae Hebraeorum, seu circa annum nostrae 1525 impressa. Huic adjungebam ejusdem Bombergii Editionem in *quarto*, quae anno aerae Judaicae, ut ipsa habet inscriptio 1278 (quod in annum Christi 1520 incidet) Venetiis prodiit. Deinde et *Basiliensem* in folio (vulgo *Buxtorfii* major, item *Masorethica*) dictam, et *Menasse ben Israelis*, Amstelodami anno Christi 1635, impressam consului; porro usus sum et *Bened. Ariae Montani*, Codice eo qui munitissime obstetricante Rege Hispaniarum Anno a nato Christo 1572 lucem primo vidit, unde et Editio *Regia* ut plurimum et *Hispanica* cum ab aliis tum in hac Editione salutatur. Denique et *Anglicanam Polyglottam*, *Celeberrimi Waltoni* foetum nobilissimum, in consilium adhibui, utpote quae Editiones omnes et singulae, omnium consensu accuratiores semper habitae fuerunt. In his igitur quodcumque discrepabat a *Leusdeniana*, mendi aut erroris non suspectum, annotavi sedulo, unico tantum omisso, quando nimirum in appositione *rov* Metegh differabant inter se... reliquas vero lectiones variantes, summa fide observatas, in editione hac, sub columna, additis editionum noninibus reperire licebit." He then speaks of the care exhibited in the correction of the proofs, especially a Jewish physician, Leo Simon, is mentioned, who had to do this work. After this Latin preface comes a preface written in Hebrew by said Leo Simon. This edition may be reckoned among the better ones, and is especially valuable on account of the various readings, given under the text. Jablonski, however, in the preface to his Hebrew Bible, § 5, speaks thus of this edition: "Vir ille doctissimus et plurima, quae stylum censorium merebantur, intacta praeteriit, et quaedam bene habentia, cum mendi suspecta haberet, corrumpit, alibi Athianos errores novo errore auxit, non tollendo menda sed mutando, ac denique per suam a loco impressionis absentiam cavere non potuit, ne Typothetarum et correctorum ἀβελήαι plurimis in locis sphalmata irreperent; quibus rebus factum est, ut quamvis D. Clodius aliquot Paroramatum centurias in Athia feliciter correxerit, Bibliorum Clodianorum tamen Paroramata (quibus secunda cumprimis editio ad nauseam scatet) Athiana aliquot millibus vincant. Ea utem minus Viri saepius laudati labor nobis ex asse faciebat satis, quod is solius fere Analogiae Grammaticae et codicum quorundam impressorum subsidio fretus, ad Biblici Textus recensionem accessisset, absque manuscriptis codicibus, absque Masorae collatione absque recentis illius, et docti Hebraeorum critici, R. *Menachem de Lonzano* in Tractatu *Or Thora*, suffragio, imo absque penitior accentuationis metricae cognitione, quod postremum in causa fuit, cur Vir.

Clariss. post Libros Vet. Testamenti Prosaicos solerter recensitos, in Metricis, veluti animum despondens, non difficiliora solum, verum et quae cuivis facile in oculis incurrerant, intacta transmisit.

b. *Biblia Hebraica*, prout illa antehac diligenti opera, atque studio Davidis Clodii, Lingu. orient. in alma Gissena quondam P. P. versibus, capitibus et Parschajoth sive sectionibus interstincta, Masoretarum Kri, K'tif, et quae sunt ejus generis, notis instructa, Variantibus Lectionibus, Orientalium et Occidentalium; ben Ascher et ben Naphtali et quae praeterea in Editionibus Plantini, Bombergii, Basiliensi, Hispanica Regia et Anglicana Polyglotta, deprehensae fuerunt, adaucta, Latinisque Lemmatibus illustrata prodire. Accurate recognita a Joh. Henrico Majo, SS. Th. D. ejusdemque ut et Lingu. Orient. Prof. Ordin. in Academ. Gissena et ultimo revisa a Johanne Leusdeno, in Academ. Ultraject Ling. sacrae. Prof. P. Francofurti ad Moenum, typis et impensis Balthas. Christoph. Wustii, Sen. MDCXCII. large 8vo. Some copies have by a mistake the date MDCCXII.

In this edition, besides the different prefaces of the first, a preface of Majus and of Leusden, are also printed. The latter says: "Ego bona fide testor, me summa cum diligentia et attentione tota Biblia a capite ad calcem perlegisse, et judicare, hanc editionem esse accuratam, magnamque diligentiam circa illam esse adhibitam, eamque multis parasangis priori esse praeferendam." For want of space a part of the different readings are given at the end of the book, and for this reason, the first edition is by far superior to the second.

c. *Biblia hebraica ad optimorum tam impressorum, speciatim Clodii, Leusdenii, Jablonskii, Opatii, quam manuscriptorum aliquot codicum fidem collata, Direxit opus, novas capitum inscriptiones praefationemque adposuit D. Joh. Henr. Majus. Collationem vero sedulam instituit, annotationem et interpretum vocum ἀπαξ ἢ δις λεγομένων, cetera denique emendatae editionis sive requisita, sive ornamenta, quanto potuit accurato studio, addidit M. Georgius Christianus Bürcklin, illustris Paedagogii Gissensis Praeceptor. Francofurti ad Moenum. Impensis Joannis Philippi Andreae. Anno MDCCXVI. 4to.*

The title is followed by an address to the reader, written by Majus, in which he states, that to the editions already used before, he has also compared Münster's edition of 1546, the Venice edition of 1613, and that of Geneva of 1618 and some ancient MSS. After this address follows Bürcklin's "Observationes." In spite of all the care, to print as correct an edition as possible, some mistakes have been left, thus Isa. 1:16, רחוק for רחצו; 41:22 הרשנות, for הראשנות; Jer. 4:18; על for ער; 23:21 עליהם for אליהם; Ezk. 40:25 סביע for סביב; Hos. 7:16 לאגם for לעגם; Amos. 7:10 בים for בית; Lam. 5:22 כי for כים, Ps. 75, אמן for אסף; etc. The collection of various readings in the former editions, are also omitted. Otherwise the type is very clear and sharp.

2. *Jablonski's Editions,*

OR

a. *Biblia Hebraica cum notis hebraicis et lemmatibus latinis ex recensione Dan. Ern. Jablonski Sereniss. Elect. Brandenb. a Sacris et Ecclesiarr. Unit. Ffor. per Polon. major. et Pruss. Senioris. Ad calcem subjungitur clar. Viri. Joh. Leusdeni Catalogus posthumus 2294, selectorum versuum quibus omnes voces V. T. continentur, edita opera et impensis Joh. Henr. Knebelii, Collegae Gymnasii Electoralis Joachimici, Berolini MDCIC, large 8vo or 4to.*

For this edition Jablonski collated all the cardinal editions, together with several MSS., and bestowed particular care on the vowel-points and accents, or as he expresses himself in his preface § 6, 7. "Editionem, quam sequeremur, selegimus A. Leusdeni posteriorem, quae anno 1677, prodiit. Verum ipsam non ita presso pede sequuti sumus, ne passim ab ea non nihil discedendum esse putaremus. Proprio itaque studio Bibliorum recensionem aggressuri, ex editionibus impressis eas, quae reliquarum quasi cardinales videbantur, selegimus, Bombergianam, Venetam, Regiam, seu Ariae Montani [Hebraeo-latinam], Basileensem Buxtorfii et Hutterianam, quibuscum editionem Menassis et aliarum passim contulimus. Praeterea usi sumus codice Ms. Bibliothecae Electoralis duplicis. Codice item e Bibliotheca Serenissimi Principis Anhaltino Dessaviensis. His plures alios Codices conjunximus. Ab his subsidiis instructi, editionis Athianae voces singulos singulosque apices ad examen revocavimus, atque ad analogiam Grammaticae et Accentuationis exegimus, sicubi ab ea deflectere animadvertemus, Codices Masoramque impressam et manuscriptam inspeximus, Menachemum et Commentarios Rabbinorum Grammaticos, cumprimis Salomonis ben Melech contulimus." This edition is regarded as one of the most correct ones, although it claims no infallibility, for, says Jablonski in § 27: "Ceterum, Lector, postquam quidquid nostrarum erat virium praestitimus, scias, nec nihil nos praestitisse, nec omnia, ita enim non nulla emendavimus, ut plurima aliis emendanda relinqueremus. Restant dubia circa Accentus, Vocales, Literas, Voces, Notas marginales masorethicas, quin circa Hemistichia et versus integros, in quibus enodandis industriam suam, qui volet, utiliter exercebit.

b. *Biblia Hebraica, in gratiam Philologorum recens edita, subjungitur Cl. Joh. Leusdeni Catalogus 2294, selectorum versuum, quibus omnes voces V. T. continentur. Ex officina D. E. Jablonski, D. cujus Praefatiuncula praemittitur, Berolini, Anno Domini MDCCXII. 12mo.*

This edition is the last of Jablonski's, but less correct, and the same may be said of the one, published in 1711, 24mo, without the vowel-points.

The first edition of 1699 formed the basis of

J. H. Michaelis' Hebrew Bible,

OR

Biblia Hebraica exaliquot manuscriptis et compluribus impressis codicibus, item masora tam edita, quam manuscripta aliisque Hebraeorum criticis diligenter recensita. Praeter nova lemmata textus in Pentateucho accedunt loca scripturae parallela verbalia et realia brevesque annotationes, quibus nucleus Graecae LXX. interpretum et OO. versionum exhibetur, difficiles in textu dictiones et phrases explicantur, ac dubia resolvuntur, ut succincti commentarii vicem praestare possint. Singulis denique columnis selectae variantes lectiones subjiciuntur. Cura ac studio Jo. Henrici Michaelis, S. S. Th. Doct., etc. etc. et ex parte opera sociorum, ut pluribus in praefatione dicitur. Halae Magdeburgicae, typis et sumtibus Orphanotrophei, MDCCXX, 8vo and 4to.

For this edition Michaelis compared 5 Erfurt MSS. and 19 printed editions, viz. (1) *Biblia Rabbin. Bombergi* anno 1517; (2) *Biblia Rabbin. Veneta* 1618; (3) *Buxtorfii bibl. Rabb.* 1620; (4) *Bombergiana* 1518, 4to; (5) *Rob. Stephani* 1543 in 4to; (6) *Biblia Regia Antverpiensia* 1571 fol.; (7) *Biblia Plantiniana* 1566, 4to; (8) *Polygl. Sanct.-Andreana* 1587; (9) *Biblia Hebr. Hutteri* 1587; (10) *Polygl. Anglicana* 1657; (11) *Biblia Hebraeo-latina Lipsiensia* 1657; (12) *Biblia Hebr. Athiae secunda* 1667; (13) *Bibl. Hebr. Clodii* 1676; (14) *Rob. Stephani bibl. minora* 1546; (15) *Bombergi* 1521, 4to; (16) *Bragadini Venet.* 1614, 4to; (17) *Bragadini Venet.* 1678; (18) *Hartmanni Francof.* 1595, 4to; (19) *Opitii*, 1709, 4to.

In the second chapter of the preface Michaelis speaks “*de ipso codice Hebraeo, ejusque partitione et integritate*,” in the third “*de variis lectionibus codicis Hebraei*,” in the fourth “*de Masora sive doctrina critica Hebraeorum*,” and in the fifth “*de ipsa editione nostra, et ad eam adnotatis*.” In spite of its deficiencies, this edition is much esteemed, partly for its correctness, and partly for its notes and parallel references: Davidson pronounces it superior to van der Hooght’s in every respect except legibility and beauty of type.

Michaelis’ text is said to have been the basis of the so-called

Mantuan-Bible

with the critical commentary of Norzi. This critical commentary, which is little known among Christian writers, is the best source for critical information concerning the Hebrew text of the O. T., and no student of the sacred text can dispense with it. Before giving a description of the work we must speak of the critical labors of Norzi’s predecessors and the more so, as Norzi repeatedly refers to them.

The first critical apparatus that was written, is that of Meir ha-Levi, a native of Burgos and inhabitant of Toledo, known by abbreviation as Ha-Ramah (הרמ"ה), by patronymic as Todrosus (+ 1244), and is entitled ספר מסורת סייג לתורה

i. e. the *Massora*, the *Hedge of the Law*. This work, which was published 500 years after the author's death, at Florence in 1750, then again Berlin 1761, is a Massoretic lexicon, arranged in alphabetical order, according to the roots. Having collated many MSS., he endeavored to ascertain the true reading in various passages.

This work was of high repute among the Jews. At a late period Rabbi Menachem de Lonzano collated ten MSS. chiefly Spanish, some of them five or six centuries old, with Bomberg's quarto Bible of 1544. The results were given in the work *Or Torah* or *Light of the Law*, printed at Venice, 1618 and less accurately, Amsterdam, 1659. As this work is now very rare, the following will be of interest to the student. The title is *Or Torah*, i. e. the *Light of the Law*, or the first finger of the book entitled the *Two Hands*, which has written our honorable teacher Menachem de Lonzano and wherein you find complete and accurate rules for writing the law, in accordance with the precepts of the scribes, also the open and closed sections according to MSS., and all cases of plene and defective, which you can see with your own eyes. Printed at Amsterdam, in the month of Ijar, in the year 419 according to the smaller computation, in the house of Uri, the son of Aaron, the Levite, whom God may keep.

The work, including the title-page, consists of 27 folios, small 4to, printed in small but sharp rabbinic letters. As to the object of the work, the author speaks thus of it on the last page:

"Be it known to the learned reader, that these annotations are useful to every one, but especially to him, who is in possession of the large Bomberg-Bible, according to the second edition, or of the small one of the year 304, because I have examined and compared both these editions, letter by letter, with their points and accents, and have especially been mindful of the plene and defective words, as well as of the open and closed sections. The other editions, which may be perhaps less careful, I have not seen. Wherever you find the sign ס" it denotes ספר' ספר [i. e. Spanish MSS.], which are correct and reliable, and for which I have quoted trustworthy witnesses, as R. Abraham ben Dior who in his annotations to Maimonides' treatise 'the blessings' (towards the end of the first chapter) says 'no one needs to hesitate since it is a Spanish MS., R. Moses ben Nachman, who in his book, entitled 'the wars,' towards the end of the chapter, commencing with ה'רוואה, says 'the Spanish MSS. are more trustworthy than ours.' These annotations then, I have collected from more than 10 MSS., each of which was written for not less than 100 florins. Some are from 5 to 600 years old. Besides I have also used different MSS. of the Massora, the work מסורת מסיג לתורה of Meir of Todrosus, Meiri's קרית ספר, D. Kimchi's עט סופר, the book שמן ששון and other works. Should any one have any doubts concerning a passage, let him ask me, and by the help of God, I will answer everything, especially when he comes to my house. Menachem de Lonzano."

A more important work was that of R. Solomon Norzi of Mantua in the 17th century, published under the title "Minchath Shai." Jedidja Solomon ben Abraham di Norzi, was born in Mantua about 1560, and derived his family name from the fact that his parents resided in Norzi or Norica, a small town in the district of Spoleto. He is the author of a critical and Massoretic commentary on the entire Hebrew scriptures. To render his critical labors as complete as possible, and to edit the Hebrew text in as perfect a condition as solid learning and conscientious industry could make it, Norzi left no resources untouched. He searched through the Midrashim, the Talmud, and the whole cycle of rabbinic literature for various readings. He consulted all the Massoretic works, both published and unpublished; he collated all the MSS. from Toledo of the year 1277, now cod. de Rossi 782; he compared all the best printed editions, and availed himself of the learning and critical labors of his predecessors and friends, especially of the MS. work by Meir Todrosus and of the coöperation of his friend Menachem de Lonzano, who also furnished Norzi with important MSS. from his own library. Norzi called his work "the Repairer of the Breach," after Isa. 58:12, which however was left in MS., as the author died about 1630. For about 112 years it remained thus, until it was edited by Raphael Chayim Basila, and published with the Hebrew text, under the altered title "Minchath Shai," a Gift Offering, the oblation of Solomon Jedidja, Mantua 1742-44 in four parts and 2 vols. 4to. Basila, the learned editor, added some notes, and also appended a list of 900 variations. A second edition appeared in Vienna, 1816. Norzi's commentary is also reprinted in the latest Rabbinic Bible, published at Warsaw, 1860-1866 (see above F.b).

Basila's edition of Norzi's commentary, together with the Hebrew text, is best known as

The Mantuan Bible,

OR

The Bible with the Commentary of Jedidja Solomon Norzi, called Minchath Shai . . . Mantua 1742-1744. This Bible published "In Mantova con licenza de Superiori" consists of 4 parts in large quarto. The first part contains besides the Pentateuch and the five Megilloth, the names of the accents and a key to their cantillation, prayers to be said before reading the Haphtaroth and four pages containing variations of vowels and accents; the second part contains the former prophets and one page of variations; the third part, the latter prophets and two pages of variations; the fourth part contains the Hagiographa, a preface, two pages of variations and five pages containing rules concerning the reading of the letters begadkephath and the Sheva. The first and second parts were published in 1742, the others in 1744. The text has the vowel-points. The pages and chapters are numbered. The inner margin contains the Keris and the 613 precepts. Below the text on each page, the rabbinico-critical commentary of Norzi is given.

The helps employed in this commentary, are (1) MSS. of the Massora, one which formerly belonged to the Rabbis of Toledo; (2) correct codices, to which belong such as have the Massora or not. Of the codices, which he mentions are the following: the Pentateuch of Jericho; the codex Sanbuki; the codex of Ezra; a synagogue scroll of R. Meir Levi with the certificate of the Rabbis of Burgos; a correct Synagogue Scroll; a Synagogue Scroll of Gersonides; a Jerusalem Codex; Spanish Codices; correct Toledan codices; a copy of Hillel's codex; a codex of Toledo; codices from Germany, Egypt, Turkey, Jerusalem and Babylonia, and MSS. 400 years old; (3) old and new printed Bibles, especially one printed at Naples [probably from the year 1487], Portugal and Venice; (4) both Talmuds, the Midrashim and the most prominent commentators and exegetes. From these sources it will be seen that this edition is one of the most complete critico-masoretic Bibles, which we have, and which on account of its rarity has not been studied as much as it deserved. The introduction of Norzi to his commentary, has recently been edited by Dr. Ad. Jellinek, Vienna, 1876.

3. *Van der Hooght's,*

OR

Biblia Hebraica. secundum ultimam editionem Jos. Athiae, a Johanne Leusden denuo recognitam, recensita atque ad Masoram, et correctiores Bombergi, Stephani, Plantini, aliorumque editiones, exquisite adornata variisque notis illustrata ab Everhardo van der Hooght, V. D. M. Editio longe accuratissima. Amstelodami et Ultrajecti, ediderunt Boom, Waesberge, Goethals, Borstius, Wolters, Halma, van de Water, et Broedelet. CIOIOCCV. 2 vols. 8vo.

This edition of good reputation for its accuracy, but above all for the beauty and distinctness of its type, deserves special attention, as constituting our present *textus receptus*. The text was chiefly formed on that of Athias, no MSS. were used for it, but it has a collection of various readings from printed editions at the end. The Masoretic readings are given in the margin.

The title is followed by a long and learned preface of van der Hooght, then come the testimonials of different faculties, which are signed by such men as Trigland, Witsius, Vitringa, Leydecker, Rhenferd, Reland and others.

In spite of all the excellencies, which this edition has above others, there are still a great many mistakes to be found therein, as Bruns has shown in Eichhorn's *Repertorium für bibl. und morgenländische Litt.* xii p. 225 sq.

The following editions are either printed from or based on van der Hooght's text:

I. *Proops'* editions or 1, *Biblia Hebraea cum vetustissimis atque optimae notae tam MSS. quam typis excusis codicibus diligenter collata, et secundum veterum scribarum ac Masoretharum correctiones examinata. Notulis כרי' et כתיב' ubique fideliter appositis, ad variantes lectiones rite ac more majorum legendas ac*

pronunciandas, litteris, vocalibus et accentibus cum omni cura atque industria revisis. (Amstelodami 1724) large 8vo.

Besides the Latin title, this edition has also: "the twenty and four i. e. the Law, the Prophets and Hagiographa, printed according to the precepts of the Scribes, and freed with all possible care from all mistakes of former editions. Amsterdam by and in the house of Solomon ben Joseph Proops, bookseller; in the year: he shall build a house to my name (i. e. 484 or 1724 A. D.) Among the testimonials, concerning the correctness of this edition, is one of the famous Surenhusius, who speaks of it very highly. It gives the text of van der Hooght divested of all notes and Latin annotations.

2. *Biblia en dos columnas Hebrayco y Espanol*, Amsterdam, en casa y a Costa Joseph, Jacob y Abraham Salomon Proops, 1762 fol.

II. *Biblia Hebraica secundum editionem Belgicam Everardi van der Hooght, collatis aliis bonae notae Codicibus una cum versione latina Sebast. Schmidii.* Lipsiae, sumptibus Wolfgangi Deer. MDCCXL. 4to.

The Hebrew text is accompanied by Schmid's Latin translation, which is regarded as one of the best. The text is preceded by Clodius' preface, van der Hooght's preface, and the approbation of the Strassburg faculty.

III. *Biblia Hebraica sine punctis* Accurante Nath. Forster. 2 vols. Oxonii, e typographeo Clarendoniano, typis et sumptibus Academicis, 1750. 4to.

This is the first edition of the Hebrew Bible, except that in the Polyglot, printed in England.

IV. Simoni's editions, or

a. *Biblia Hebraica manualia adoptimus quasque editiones recensita, atque cum brevi lectionum masorethicarum, Kethiban et Krijan resolutione ac explicatione, ut et cum dictionario omnium vocum Veteris Testamenti hebraicarum et chaldaicarum, in usum studiosae juventutis edita a Johanne Simonis, Halae Magdeburgicae, sumptibus H. Gottl. Bierwirthii, 1752, 8vo.*

Simoni's intention was to publish a correct and cheap reprint of van der Hooght's text. But in preface the editor confesses, that he did not achieve his end, hence many mistakes have crept into the text. The bookseller, Jacob Wetstein, of Amsterdam, who received a number of copies of this edition, sold them with a new title page, bearing the date 1753.

b. *Biblia Hebraica manualia ad praestantiores editiones accurata. Accesserunt.* 1. *Analysis et explicatio variantium lectionum, quas Ketibh et Keri vocant.* (2) *Interpretatio epicriseon masorethicarum singulis libris biblicis subjectarum.* (3) *Explicatio notarum marginalium textui S. hinc inde additarum.* (4) *Dictionarium omnium vocum Vet. Testamenti hebraicarum et chaldaicarum denuo emendatius editum.* Cura et studio Johannis Simonis. Editio secunda emendatior. Halae sumptibus Orphanotrophei 1767. large 8vo.

This second edition is much superior to the first.

c. A third and fourth edition corrected and with a preface by Rosenmüller was published, Halle, 1822, 1828.

V. *Houbigant's edition* or *Biblia Hebraica cum notis criticis et versione latina ad notas criticas facta. Accedunt libri Graeci, qui Deutero-Canonici vocantur, in tres classes distributi. Auctore Carolo Francisco Houbigant, Oratorii Jesu Sacerdote. Lutetiae Parisiorum MDCCLIII. 4 vols. fol.*

In this edition the Hebrew text is divested of points, and of every vestige of the Massora, which Houbigant, though he used it, rated at a very low value. In the notes copious emendations were introduced. They were derived—a, from the Samaritan Pentateuch, which Houbigant preferred in many respects to the Hebrew; b, from twelve Hebrew MSS., which, however, do not appear to have been regularly collated, their readings being chiefly given in those passages where they supported the editor's emendations; c, from the Septuagint and other ancient versions; and d, from an extensive appliance of critical conjecture. An accompanying Latin translation embodied all the emendations adopted. The notes were reprinted at Frankfort-on-Maine, 2 vols. 4to, 1777. They constitute the cream of the original volumes, the splendor of which was disproportionate to their value, as they contained no materials besides those on which the editor directly rested. The whole work was indeed too ambitious; its canons of criticism were thoroughly unsound, and its ventures rash. Yet its merits were also considerable, and the newness of the path which Houbigant was essaying may be pleaded in extenuation of its faults. It effectually broke the Masoretic coat of ice wherewith the Hebrew text had been incrustated; but it afforded also a severe warning of the difficulty of finding any sure standing-ground beneath." (Smith, Bible Diet., s. v. *O. Test.*)

VI. *The Old Testament, Hebrew and English: with remarks critical and grammatical on the Hebrew, and corrections of the English.* In four volumes. By Anselm Bayly, LL.D., Sub-Dean of his Majesty's chapel. London, printed in the year M.DCC.LXXIV. 8 maj. and 4 oblong.

This Bible is without points and accents, and as Bruns states, Bayly availed himself of the help of a certain Gumpel Levi, a Jewish physician of London.

VII. *Kennicott's edition*, or *Vetus Testamentum Hebraicum cum variis lectionibus edidit* Benjaminus Kennicott S.T.P. Tomus primus, Oxonii e Typographeo Clarendoniano 1776. Tomus secundus, ibidem 1780, fol.

A comparison of 2 Sam. xxii. 8 sq., with 1 Chron. xi. made Kennicott suspicious of the popular notion of the absolute integrity "of the Hebrew text. Further investigations led him to the conclusion, that the Hebrew text, like all other writings, which were handed down from remote antiquity, contained numerous mistakes and interpolations, and that a correct text could only be attained by

comparing the Hebrew MSS. What Mills and Wetstein had done for the New Testament, he intended for the Old Testament. In January, 1759, he made his purpose known to institute a collation of existing Hebrew MSS., both in England, Ireland and on the Continent, as far as time and expense would permit, and promised to publish the results of his undertaking in annual accounts, which were afterwards published under the title: *The ten annual accounts of the Collation of Hebrew MSS. of the Old Testament, begun in 1760, and completed in 1769, by Benjamin Kennicott, Oxford, 1770, 8vo.* Kennicott's plan was warmly patronized by the majority of the English clergy, and a subscription of nearly £10,000 was made to defray the expense of the undertaking. Various persons were now employed, both at home and abroad, among foreign literati, the principal was Professor Bruns, of the University of Helmstadt, who not only collated Hebrew MSS. in Germany, but went for that purpose into Switzerland and Italy. In consequence of these efforts more than 600 Hebrew MSS., and sixteen MSS. of the Samaritan Pentateuch, were discovered in different libraries in England and on the Continent, many of which were wholly collated, and others consulted in important passages. To this collation of MSS., was also added a collation of the most noted printed editions of the Bible, including those edited by the Rabbins, whose annotations, as well as the Talmud itself, were frequently consulted by Kennicott. The fruits appeared at Oxford in 2 vols. fol. 1776-80; the text is van der Hooght's unpointed; the various readings are given below. In the Pentateuch the variations of the Samaritan text, were printed in a column parallel to the Hebrew, and the variations observable in the Samaritan manuscripts, which differ from each other as well as the Hebrew, are likewise noted, with reference to the Samaritan *printed* text. Yet in spite of the labor and money spent for this undertaking, it much disappointed the expectations that had been raised. It was found that a very large part of the various readings had reference simply to the omission or insertion of the *matres lectionis*; while of the rest many obviously represented no more than the mistakes of separate transcribers. But in spite of all the deficiencies, "there can be no doubt that Kennicott was a most laborious editor. To him belongs the great merit of bringing together a large mass of critical materials. The task of furnishing such an apparatus, drawn from so many sources, scattered through the libraries of many lands, was almost Herculean, and the learned author is entitled to all the praise for its accomplishment."

VIII. Jahn's edition or *Biblia Hebraica digessit et graviores Lectionum varietates adjecit Johannes Jahn. Sumtibus Canoniae Claustro-neoburgensis. Viennae, 1806, 4 vols. 8vo.* The text of van der Hooght is corrected in nine or ten places. The more important readings are subjoined from de Rossi *Variae Lectiones*; Kennicott's *Vetus Testamentum*; Montfaucon's *Hexaplorum Origenis*; Grabe's *Vetus Testamentum ex versione LXX. Interpretum*; Holme's *Septuagint*

and *Walton's Polyglot*. But with injudicious peculiarity the books are arranged in a new order: thus Ruth comes after Judges, Ezra, Esther, Nehemiah after Kings; the Chronicles are split up into fragments, for the purpose of comparison with the parallel books. In the third volume, which contains the prophets, the order is as follows: Amos, Hosea, Micah, Isaiah, Joel, Nahum, Habakkuk, Obadiah, Zephaniah, Jeremiah, Lamentations, Ezekiel, Daniel, Haggai, Zechariah, Jonah, Malachi; in the fourth volume we find: Psalms, Proverbs, Job, Canticles, Ecclesiastes. Of the accents only the principal ones are retained.

At the end of the fourth volume a “*recensio codicum Hebraicorum collationis Kennicottianae, et Dissertatione Generali excerpta, atque observationibus Pauli Jac. Bruns. et Joh. Bern. de Rossi suppleta et emendata*” is given.

IX. *Boothroyd's* edition, or *Biblia Hebraica*, the Hebrew Scriptures of the Old Testament without points, after the text of Kennicott; with the chief various readings selected from his collation of the Hebrew MSS., from that of de Rossi, and from the ancient versions, accompanied with English notes, critical, philological and explanatory, etc. Pontefract, 1810–1816, 2 vols. 4 to.

This was the first attempt to turn the new critical collations to public account, at a time when “Houbigant's principles were still in the ascendant.”

X. *Biblia Hebraica recogn. I. Leusden, rec. van der Hooght*. Edit. nova recens. a J. F. Frey, Londini, 1812, 2 vols. 8vo. This was entirely superseded by

XI. *Biblia Hebraica.....editio nova recognita, et emendata a Judah D'Allemand*, Londini, 1822 and often.

Van der Hooght's text is found in all English editions of the Hebrew Bible, published by Duncan or Bagster, and is also made the basis of

XII. The *Hexaglot Bible*: comprising the Holy Scriptures of the Old and New Testaments in the original tongues, together with the Septuagint, the Syriac (of the New Testament), the Vulgate, the authorized English, and German, and the most approved French versions, edited by Rev. E. R. de Levante, London, 1876, 6 vols. royal 4to.

XIII. *Biblia Hebraica ad optimarum editionum fidem summa diligentia ac studio recusa Societatum Biblicarum sumptibus*, Basileae, typis et industria Guilelmi Haas, 1827.

XIV. *Hahn's* editions, or *Biblia Hebraica secundum editiones Jos. Athiae Joannis Leusden, Jo. Simonis Aliorumque imprimis Everardi van der Hooght recensuit Augustus Hahn*. Editio Stereotypa, Lipsiae sumptibus et typis Caroli Tauchnitz, 1831.

This is a reprint of van der Hooght's, but corrected. On account of its usefulness, it was very often demanded, and published in 1832, 1833, 1839.

This last edition which was again republished in 1867, is superior to the former, and has the title: *Biblia Hebraica Secundum editiones Jos. Athiae, Joannis Leusden, Jo. Simonis, Aliorumque imprimis Everardi van der Hooght recensuit sectionum*

prophetiarum recensum et explicationem clavemque masorethicam et rabbinicam addidit Augustus Hahn. Editio stereotypa quartum recognita et emendata. Lipsiae sumtibus et typis C. Tauchnitii, 1839. For this edition were compared “laudatissimas librorum sacrorum editiones *Benjamini Heidenheim*, cujus Pentateuchus **מאור עינים** Roedelhemii a. 1818–1821. V. P. P. 8. prodiit, et *Jedidjae Salomonis Norzi* (Nursini), cujus glossam masorethicam *Minchat Schaj*, primum Mantuae 1742, editum, Vetus Testamentum cum commentariis Vindobonae a. 1813–16. 4 (ex officina Georgii Holzinger) denuo impressam continet.” (Pref. p. iv). Special attention has also been given to the accents, as is also indicated in the same preface.

Hahn’s text has also been reprinted in *the Polyglot of Stier and Theile*, Elberfeld, 1847, a. o.

There is also a small edition of Hahn’s Bible (in 12mo) with a preface by *E. F. C. Rosenmüller*, in small, but clear and sharp type. This edition was first published in 1834, and often since, last 1868.

XV. *Theile’s* editions or *Biblia Hebraica ad optimas editiones imprimis Everhardi van der Hooght accurate recensa et expressa. Curavit argumentique notationem et indices nec non clavem masorethicam* addidit C. G. G. Theile. Editio stereotypa quarta. Ex officina Bernhardi Tauchnitz, Lipsiae, 1873, gr. 8vo.

The first edition was published in 1849 and may be regarded as one of the best Hebrew Bibles according to van der Hooght’s recension. Mistakes, which were found in former Bible-editions, have been corrected; the list of various readings, which are given by van der Hooght at the end of his Bible, and which were omitted by Hahn, are here also given; the type is clear and the paper white.

At the end of the Hebrew text comes a table of the sections of the law in alphabetical order, and chapter and verse of each book; then comes the table of the Haphtaroth, as they are generally given in the Bibles, which is followed by the same table, but arranged according to the order of the books, in which they are found. Then comes *Explicatio epicriseon masorethicarum*, followed by a *conspetus lectionum masorethicarum karjan et kethiban*. Then comes *Sylloge variantium in editionibus lectionum*, containing the list of various readings already given by van der Hooght, which is followed by *clavis notarum masorethicarum reliquarumque notationum ordine alphabetico digesta*.

Theile’s text has been followed by Wright, in his *The Book of Genesis in Hebrew*, London, 1859.

4. *Opitz’s text,*

OR

Biblia Hebraica cum optimis impressis et manuscriptis codicibus in et extra Germaniam per plurimos annos incredibili labore et diligentia collata, et juxta Masoram, Or Thora, Schaar Hanneginoth aliaque Hebraeorum principia critica sollicitè exam-

inata, accuratissime emendata, et fideliter recensita, caractere, illustri expressa, capitibus, versiculis et sectionibus tam Christianis tum Judæis usitatis, interstincta, notis Keri et Kethib instructa ac latinis summariis illustrata, studio et opera. D. Henrici Opitii, Kiloni typis et sumtibus Bartholdi Reuteri. Anno 1709, 4to.

Opitz compared for his edition 3 codd. (Berolinensem, Francofurtanum et Hamburgensem) and several editions, viz., (1) Bibl. Brixiensia, 1494; (2) Bibl. Rabbin. 1523 and 1543; (3) Biblia Heb. Bombergi, 1521 et 1525; (4) Bibl. Veneta R. Jac. Lombroso, 1639; (5) Bibl. Polygl. Sanct. Andreana, 1587; (6) Bibl. Rob. Stephani in 4to and 16mo; (7) Polygl. Antwerpiensia; (8) 2 edit. minores Plantini, 1580 et 1566; (9) Bibl. Polygl. Londinensia; (10) Bibl. Rabb. Buxtorfii; (11) Bibl. H. Hutteri; (12) Bibl. Heb. Manasse Ben Israel; (13) Bibl. Hebr. Francofurt. Hartmannorum; (14) edit. Athianæ.

As to the care, which he exhibited in editing his Bible, Opitz says thus: Hoc itaque instructus apparatu ad ipsum me accinxi opus et dictum Athiæ codicem, tunc temporis optimum, pura interspersi charta, ut fundamenti loco mihi esset, ad quem meas congererem notas et observationes. Hinc singulo folio plicatura quadam in duo latera diviso unum variantibus, quas deprehenderem, librorum scripturis, alterum Masoræ, quæque in *Or Thora*, Schâar Hanneginoth aliisque libris criticis occurrunt observationibus destinavi. Tum vero seligens ex plurimis tunc temporis Auditoribus meis Hebrææ linguæ peritiores, qui mihi in tanto opere adjumento essent, duodecim quotidie et plures meis adducti precibus, per tres quatuorve horas convenerunt, quibus ego singulis peculiare et supra dictis exemplar in manus dedi, uno eorum quam Leusdenianus Codex haberet lectionem, clara voce recitante, omnibus itaque ad ea quæ dicebat, diligenter mecum attententibus, si quæ diversa ab illo codice occurreret lectio, occurrebat autem frequentissime, fideliter ea indicabatur: ubi nec ego mei immemor officii, varietatem istam, siquam probabilitatis aut veritatis speciem præ se ferret meo inserebam codici; quodsi vero manifesti proderet vitii indicia, rejeci statim, et procul abesse jussi. Quo quidem factum est, ut tantum variantis Codicum scripturæ nactus fuerim farraginem, ut vix chartæ sufficeret angustia.—Qui quidem labor maximi certe taedii atque sollicitudinis fervente quotidie opere vix intra quatuor annos tandem fuit absolutus.”

Each printed sheet he revised six times, and thus this edition became more correct than all preceding ones. The type is large, black and clear.

The text of Opitz was reprinted in

a. *Biblia sacra tam Veteris quam Novi Testamenti, cum Apocryphis, secundum fontes hebraicos et graecos, cum Praefatione Christiani Benedicti Michaelis. . . . Zullichovii, impens. Orphanotrophii, 1741, large 4to.*

b. *Evangelische deutsche original Bibel. Das ist die ganze heilige Schrift Altes und Neues Testament, dergestalt eingerichtet, dass der hebräische oder griechische Grundtext und die deutsche Uebersetzung D. Martin Luthers neben einander*

erscheinen....nebst einer Vorrede Johann Muthmanns....Züllichau in Verlegung des Waysenhauses bey, Gottlob Christian Frommann. 1741, 4to.

H. Editions with a revised text.

With Van der Hooght's edition a *Textus receptus* was given, which was corrected and improved from time to time. But the more the Massora and ancient Jewish grammarians were studied, the more it was found that the present text, while on the whole correct, did not come up to the requirements and rules laid down by ancient grammarians; for as Delitzsch observes, in the edition of the Old Testament, the minutest points must be observed, trifling and pettifogging as it may be to the superficial reader, yet ἰῶτα ἐν ἡ μίᾳ κεφαλή maximi apud nos ponderis esse debet." Thus it came to pass, that "from time to time, new editions of the Hebrew text were published in accordance with the Massora." Of such editions we mention, passing over the editions of single parts of the Old Testament—

1. The edition published at Carlsruhe, 1836–1837, and edited by Epstein, Rosenfeld and others. This edition, as far as we have been able to compare it with others, is an improvement and more correct than van der Hooght's and those following it.

2. Philippsohn's *Israelitische Bibel*, Leipzig, B. Tauchnitz, jun., 1849–54, 3 vols. gr. 8vo. But this edition, says Delitzsch "quamquam textum על פי המסרה conformatum se exhibere praedicat, Masoreticae diligentiae vix ullum vestigium ostendit et vitiis plurimis scatet."

3. Letteris' edition, 2 vols., Wien, J. P. Solinger's Wittwe, 1852, 8vo.

This edition was reprinted by the British and Foreign Bible Society at Berlin with the corrections of Theophilus Abramsohn, 1866, A. D. latest edition, 1874. With an English title-page "*The Hebrew Bible revised and carefully examined by Myer Levi Letteris*," it was published by Wiley & Son, New York, latest edition, 1875.

A new edition, which, as we hope, will become the standard text for the future, is that commenced by Baer and Delitzsch.

As early as 1861, S. Baer in connection with F. Delitzsch published the ספר תהלים or *Liber Psalmorum Hebraicus. Textum Masorethicum accuratius quam adhuc factum est expressit, brevem de accentibus metricis institutionem praemisit, notas criticas adjecit* S. Baer. Praefatus est Fr. Delitzsch, Lipsiae, Dörffling & Franke MDCCCLXI. Mr. Baer, who for 17 years has made Massoretic lore his specialty, the results of which he partly gave to the public in his תורת אמת, Roedelheim, 1852, was best adapted for such a text, and his connection with Prof. Delitzsch, one of the greatest living Hebrew scholars, is the best guarantee, that the work is in able hands. Appended to this edition of the Psalms is a "*Specimen lectionum in hac Psalterii editione receptarum*," a comparison of which

with our present text, will at once prove the superiority of this edition above others.

An improved edition of the Psalms was published in 1874 under the title: ספר תהלות. *Liber Psalmorum Hebraicus atque Latinus ab Hieronymo ex Hebraeo conversus*. Consociata opera ediderunt C. de Tischendorf, S. Baer, Fr. Delitzsch. Lipsiae, F. A. Brockhaus, 1874. In the preface, which is prepared by Delitzsch, we got a great deal of instructive matter as to the sources used for this edition. The Hebrew and Latin text is followed by *Appendices criticae et masorethicae* of great value to the student. Both these editions are published in 12mo.

Besides the Psalms, which in their present size, were probably not intended for a complete edition of the Old Testament, they published

1. *Liber Genesis. Textum Masoreticum accuratissime expressit, e fontibus masorae varie illustravit notis criticis confirmavit*. S. Baer. Praefatus est edendi operis adjutor Fr. Delitsch. Ex officina Bernhard Tauchnitz. Lipsiae 1869, gr. 8vo. The title fully indicates the contents of the work, which however, we will specify for the sake of such as are not in possession of the same. The Hebrew text is followed by :

- a. *Specimen lectionum in hac editione Genesis receptarum.*
- b. *Scripturae Genesis inter scholas orientales et occidentales controversae.*
- c. *Loci Genesis vocalem non productam in medio extremove versu retinentes.*
- d. *Loci Genesis a Ben-Asher et Ben-Naphtali diverse punctis signati.*
- e. *Loci Genesis consimiles qui facile confunduntur.*
- f. *Loci Genesis lineola Pasek notati.*
- g. *Sectiones libri Genesis masorethicae.*
- h. *Conspectus notarum masoreticarum.*
- a. *Varietas scriptionis et lectionis;*
- β. *Adnotationes masoreticae;*
- γ. *Clausula libri.*

2. *Liber Iesaiæ. Textum masoreticum . . . etc.*, Lipsiae 1872.

Of this edition of Isaiah, Delitzsch says in the preface: "En habes librum Isaiae omnibus editionibus quae adhuc prodierunt multo perfectionem." The preface mentions the different editions and codices, which were used for the work, and like everything that Delitzsch writes, it is full of instruction, and like the book of Genesis, the Hebrew text is followed by *Additamenta critica et masoretica*, treating on the same points as in Genesis.

3. *Liber Jobi. Textum . . .* Lipsiae, 1875.

Opposite the title-page stands a *Fac-simile* of the *Codex Tschufutkale*, No. 8a, which gives a good specimen of the Babylonian punctuation. For Job a great deal of new material has been examined, of which the preface gives an account, and the *appendices criticae et masoreticae*, contain the cream of the whole.

4. *Liber Duodecim Prophetarum. Textum* . . . *ibid.* 1878.

For this edition new material has been collated and examined, among others the text of the Complutensian Polyglot. The preface as well as the *Appendices criticae et masoreticae* are here also very instructive and rich in information.

5. *Liber Psalmorum* . . . *ibid.*, 1880. The size of this edition is the same as that of parts 1-4. It is not a reprint of the former editions of the Psalms published by Baer et Delitzsch in 1861 and 1874, but improved upon the former, as the learned preface tells us. The preface is followed by *Elementa Accentuationis Metricae* (with reference to Psalms, Job and Proverbs). Then follows the Hebrew text with the different critical appendices. The last page contains an *Index omnium quae haec psalmorum editio continet*.

6. *Liber Proverbiorum* . . . *ibid.*, 1880. The preface is followed by a very learned treatise *De Primarum Vocabulorum Literarum Dagessatione*. The same apparatus as in the other parts is here also given, also the *Index* on the last page.

7. *Libri Danielis Ezrae et Nehemiae* . . . *ibid.*, 1882. The preface occupying pp. i.-vi. is followed by *Glossae Friderici Delitzschii Babylonicae*, pp. vii.-xii. Then comes *Chaldaismi Biblici adumbratio* (or Chaldee Paradigms) pp. xv.-lvi., to which are appended *Adnotationes*, pp. lvii.-lx. The critical apparatus and a full index conclude this part of the Old Testament. That the editor's aim is to give a correct text may be seen from the fact, that they removed in Nehemiah vii. the reading of verse 68 from the text to the bottom of the same with the remark "that in some codices these words are here found."

8. *Liber Ezechielis* . . . *ibid.*, 1884. The preface occupying pp. v.-ix., is followed by *Specimen Glossarii-Ezechielico Babylonici auctore Friderico Delitzsch*, pp. x.-xviii. As in other parts, here too, the text is followed by *Appendices criticae et masoreticae*, 73-133.

9. *Quinque Volumina: Canticum Canticorum, Ruth, Threni, Ecclesiastes, Esther*, *ibid.*, 1886.

10. *Liber Chronicorum* . . . *cum Praefatione Francisco Delitzsch atque commentatione Frid. Delitzsch de nomine Tiglathpilesaris*, *ibid.*, 1888.

11. *Liber Jeremiae* . . . *ibid.*, 1890, the last part to which Delitzsch wrote the preface, he died March 20, 1890.

12. *Libri Josuae et Judicum* . . . *ibid.*, 1891, and 13. *Liber Samuelis*, 1892, edited by Baer alone.

The Preface and appendices accompanying each part is well worthy of study.

We have thus brought down the history of the printed text of the Old Testament to our own days, covering a space of over four centuries.